THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

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" Tell us, for doubtless thou canst recollect,
To whom should we assign the Sphinx's fame:
Was Cheops or Cephrenes architects
Of either pyramid that bears his name?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates as sung by Homer?

Perhaps that very hand, now pinioned flat,
Has hob-a-nobbed with Pharaoh, glass to glass:
Or dropped a half-penny in Homer's hat,
Or doffed thine own to let Queen Dido pass,
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication."

PREFACE.

Is it true that all mankind have a natural desire for knowledge? Aristotle rightly observes, that the first question ought to be, or ought to exist; because it is in vain to seek the causes of that which has no being or existence. That which is natural should be found in all; we see it is natural for a stone to tend toward the earth because all stones tend toward the earth. Yet, it does not seem to follow that all desire to learn. Perhaps all desire naturally to know, but not all desire to know the same things. Knowledge is indeed a pleasure to the majority of persons. There is nothing so small and inconsiderable in nature, wherein the mind finds not incomparable delight. Aristotle again says, "the gods are as well pleased in the little insects, as in the most bulky animals," and to dispise little things is, in his judgment, to do like children; for, on the contrary, as in art, the less placea picture takes up, the more it is admired. The *Iliad* of Homer is sometimes more admired for being comprised in a nutshell. So in other things, the less volume things are in, the more worthy they are of admiration. Therefore, there being pleasure in knowing both great things and small, mankind usually follow where they receive delight.

Oliver Wendell Holmes tells us the way that our knowledge is obtained and its ultimatum:

"Time, time only, can gradually wean us from our *Epeolatry*, or word-worship, by spiritualizing our ideas of the things ignified. Man is an idolater, or symbol-worshipper by nature; but sooner or later all his local and temporary symbols must be ground to powder, like the golden calf,—word-images as well as metal or wooden ones. Rough work—hard work—but the only way to get at Truth."

To see ourselves again we need not look for Plato's revolving year, which was a certain number of thousands of years, when all things should return into their former estate, and he be teaching again in his school as when he delivered this opinion. For every man is not only himself. There have been many Diogenes, and as many Timons, although but few of those names. Men are lived over again, and the

world of mind is living now as it was in ages past; and moreover, are asking much the same questions concerning Life, Death, and Immortality. Many questions are more easily asked than answered.

Robert Southey, in that singular book, *The Doctor*, praises the good sense of the schoolmaster, Richard Guy, as follows:

"Light lie the earth upon the bones of Richard Guy, the schoolmaster of Ingleton. He never crammed the memory of his pupils with such horrific terms as prothesis, aphæresis, epenthesis, syncope, paragorge, and apocope; never questioned him concerning appositio, evocatio, syllepsis, prolepsis, zeugma, synthesis, antiptosis, and synecdoche; never attempted to deter him from those faults which seem almost natural to the English—the heinous faults of iotacism, lambdacism, ischnotesism, trauliism, and plateasm; but he grounded him well in the nouns and verbs, and made him understand the concords."

All these subjects are left for maturer years, probably to develop the brain, and to query over. Many words become petrified, and after a period of years are unearthed and again brought in to common parlance, sometimes with a modified signification.

A writer of some four-score years ago thus propounds his questions;

Tell me, ye learnéd heads, if such there be,
Nature's profound find secret mystery;
1. How this vast orb on unseen axles turns?
2. And unconsumed the sun forever burns?
3. What unknown power gives it such heat and force,
Orders its motion, and directs its course?
4. How angry tempests drive the seas to shore,
Beat the vast swelling waves, and make them roar?
5. When waves, like mighty islands, rise and swell,
How fish beneath those moving mountains dwell?
6. Why servile springs do constant tribute pay
Unto their arbitrary mrnarch, sea?
7. How in the hidden space of Fates's dark womb
Things are at present laid that are to come?
8. Next the mysterious births of flowers disclose,
From the field-daisy to the garden-rose.
9. Why such a painted coat the tulip wears?
Or why in red the blushing rose appears?
10. Why clad in white the innocent lilly's seen?
11. And how the scent comes from the jessamine?
12. Why humble strawberries creep along the ground?
13. And why the apple struts, and looks so round?
14. Why ivy clings to the oak's hardened waste?
15. And why the elm by the loving vine's embraced?
16. Why Nature did for fishes scales prepare?
17. And clothes some beasts in wool, and some in hair?
18. Why golden feathers do the fowls adorn?
19. And why they chirp and sing beneath the morn?
20. And why all these are destined to maintain
The sovereign lord of all the creatures—Man?

S. C. & L. M. GOULD.

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Number questions published,	151

JAN 23 1886

THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many things, those of heaven but one."
—*Henry Carey*

VOL. III. JANUARY, 1886. NO. 1.

ONE DOLLAR A YEAR IN ADVANCE.

CONDUCTED AND PUBLISHED BY
S. C. & L. M. GOULD,
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Publishers' Announcements.

This January No. is sent to all whose subscriptions expired with December, 1885. We ask all to send us their subscription for the year 1886. If it is not wanted, we ask that it be returned to us with the address of the person written on the wrapper.

Some of our patrons think the general selection of matter is too abstruse for the general reader. To those we say that we will endeavor to give a variety. All must be heard, although some of the questions, probably can never be answered. Yet it may be best to put them before our readers, for, while searching for information on some one subject we all frequently discover information on some other subject that has been brought before us.

Communications on interesting subjects have been received from Profs. H. C. Bolton, E. M. Epstein, M. D., J. H. W. Schmidt, H. A. Wood; M. O. Waggoner, John Yarker, A. Chase, A. Wilder, M. D.; "Mark Swords," "Caxton," "Priggles," and many others, which will appear in due time.

Several Books, 28 pamphlets, almanacs for 1886, and other printed matter, for want of room will be announced in the next number.

WANTED.

The following books and pamphlets are wanted by the editor of NOTES AND QUERIES. State price and condition. Books and pamphlets, in all departments of literature, to sell or exchange. Send list of wants.

Volume I, NOTES AND QUERIES, July, 1882 to February, 1884, 20 Nos. will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Inter-Ocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop," for 1879, published by the same paper. Or, Vol. II, March, 1884, to December, 1885, will be given if a person so desires.

Animal Portraits of Character, with the Analogies of Sound and Color. Industrial Organization and Passional Equilibra. Love vs. Marriage. Practical Education. Slavery. Four books by Marx Edgeworth Lazarus, M. D. New York.

Arithmetical and Algebraical Amusements. Also, Key to Charles Hutton's Course of Mathematics, published about 1840; both by John D. Williams, author of several works on mathematics.

Algebra. Calculus of Form. Both by Oliver Byrne. London.

Elements of Algebra, by Eugenius Nulty. Philadelphia, 1838.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"'KNOW THYSELF' *descended from Heaven.*"—JUVENAL.

VOL. III. JANUARY, 1886. No. 1.

BIZARRE.

—o——o—

BLANK VERSE. The earliest attempt in English at blank verse was "Elizabeth Triumphans, concerning the Damned Practices that the Devilish Popes have used," etc., etc., ... 1588.

AARON'S BREASTPLATE. Josephus and others maintain that the precious stones of Aaron's breastplate were the *Urim and Thummim*, and that they discovered the will of God by their extraordinary lustre, thereby producing the issue of events to those who consulted them.—*Vid.* Lev. VIII, 8; 1 Sam. XXVIII, 6.

SOROSIS, 1775. Last night I was at a ball at the Ladies' Club. It was all goddesses, instead of being a resurrection of dancing matrons, as usual. The Duchess of Devonshire effaces all without being a beauty; but her youth, figure, flowing good-nature, sense, and lively modesty, and modest familiarity made her a phenomenon. Don't wonder that I was at a ball; I have discovered that I am a year younger than I thought, yet I shall not use this year yet, but come out with it a dozen years hence.—*Walpole's Letter.*

INHALING THE BREATH. In 1743 John Campbell published his "Hermippus Revived," a curious work founded on a French book with a similar title. "Its ostensible and apparently serious object was to prove the possibility of prolonging human life indefinitely by the inhalation of the breath of young girls; and great learning and ingenuity are expended upon the illustration of this thesis. But the

writer afterwards confessed that his real purpose was to rival the celebrated Boyle, by showing that neither the serio-comic style of writing, nor recondite and curious learning, was confined to the French side of the channel."

ANOINTING, an ancient and still prevalent custom throughout the East of pouring aromatic oils on persons as a token of honor, owes its origin to consideration of comfort and health, being regarded as a preventive of diseases, and a contributing to personal elegance. The anointing oil was often a very costly preparation. Olive oil, spike-nard, and myrrh were the more common materials. It was a regular article of trade, and sold in alabaster boxes, which were well fitted to preserve the odor. Anointing oils were first used in England at the coronation of Alfred the Great, and Edgar was the first anointed King of Scotland.

A CHRISTMAS PIE OF YE OLDEN TIME. James, Earl of Lonsdale, sent a Christmas pie to King George III, which contained 9 geese, 2 tame ducks, 2 turkeys, 4 fowls, 6 pigeons, 6 wild ducks, 3 teals, 2 starlings, 12 partridges, 15 woodcocks, 2 Guinea fowls, 3 snipes, 6 plovers, 3 water-hens, 1 wild goose, 1 curlew, 46 yellow-hammers, 15 sparrows, 15 chaffinches, 2 larks, 4 thrushes, 12 fieldfares, 6 blackbirds, 20 rabbits, 1 leg of veal, half a ham, 3 bushels flour, and 2 stones of butter. It weighed 22 stones, was carried to London fn a two horse wagon, and if it was not as dainty as the celebrated pie containing fonr-and-twenty blackbirds, which, when the pie was opened, began to sing, it was, at all events, a "dish to set before the king."

"IN 1527," says the *The Quarterly Review* (1884) "Henry VIII first had recourse to what was then the common practice of Princes in coinage. Having once entered into the downward path he continued in it until, in 1546, 3s. were made out of the same amount of silver which at the beginning of the reign had been put into 1s. The most rapid rise in the prices that England has witnessed was the immediate consequence. The wheat average from 1509 to 1550 is 6s. a quarter; from 1550 to 1582, 14s. a quarter. The restoration of the coinage by Elizabeth, in 1560, failed entirely in bringing back prices to their old standard, partly because the flood of the New World silver, which had already overspread the continent, now began to penetrate into England; partly because Elizabeth's coinage, though pure, was very much lighter than it had been in times past. At one time a pound had really been but 20s., from 1560 forward, 60s. have been coined out of a pound of silver."

IN the time of James II, *i. e.* at the Easter Sessions, 1688, the rates of wages allowed by the Justices of Bucks were entered in the records. A "Chiefe Bailiffe, or Hyne in Husbandry," was allowed to receive £6. a year "in the chilterne," and £5. 10s. "in the Vale."

Every other man servant in husbandry, if above 20 years of age, £4. 10s. in the chilterne, and £4. in the Vale. "Cooke-mayds and Dairy-mayds" were to have £2. 10s. a year; other maid-servants not more than £2. Mowers received 1s. 2d. for the day without meat or drink, or 5d. with meat and drink. Mowers of grass, by the acre, were paid 1s. 6d. Men haymakers had 10d. a day without meat or drink, or 5s. with meat and drink. Women hay-makers, 6d., or 3d. Mowers of barley, peas, beans, or oats, had 1s. 4d., or 8d. Laborers at other times might be paid 8d., or 4d from Lady Day to Michelmas, 7s., or 3d. from Michelmas to Lady Day. Gardeners and thatchers if supplied with meat and drink were to have 8d. all the year round, but a tailor got only 6d a day with meat and drink, or 10d. without. These rates appear to have remained without material attention until the reign of George I.

MURDER-WOUNDS "BLEEDING AFRESH." The popular superstition that the wounds of a murdered body will "bleed afresh" when they are touched by the murderer, is thus referred to in Shakespeare's *Richard III*, 1, 2:

> "Dead Henry's wounds
> Open their congealed mouths, and bleed afresh."

Drayton says the simple proximity will produce the effect:

> "If the vile actors of the heinous deed
> Near the dead body happily be brought,
> Oft hath been proved the deathless corpse will bleed."

The belief is shown to have been universally established in Scotland as late as 1668, when the Crown counsel, Sir George Mackenzie, in the trial of Philip Standsfield, thus alludes to a deposition sworn by several witness on that trial:

> "God Almighty himself was pleased to bear a share in the testimonies which we produce. That divine power which makes the blood circulate during life has ofttimes, in all nations, opened a passage to it after death upon such occasions, but most in this case; for after the wounds had been sewed up, and the body designedly shaken up and down, — and which is most wonderful, after the body has been buried for several days, which naturally occasions the blood to congeal,—upon Philip's touching it, the blood darted and sprang out, to the great astonishment of the chirurgeons themselves, who were desired to watch this event; whereupon Philip, astonished more than they, threw down the body, crying, 'O God, O God!' and cleansing his hands, grew so faint they were forced to give him a cordial."

THE KILKENNY CATS. The story generally told is, that two of those animals fought in a sawpit with such ferocious determination, that, when the battle was over nothing could be found remaining of either combatant except his tail—the marvellous inference to be drawn therefrom being, of course, that they had devoured each other. This ludicrous anecdote has, no doubt, been generally looked upon as an absurdity of the Joe Miller class; but this, says a writer in *Notes and Queries* (Eng.), I conceive to be a mistake. I have not the least doubt that the story of the mutual destruction of the contending cats was an allegory designed to typify the utter ruin to which centuries of litigation and embroilment on the subject of conflicting rights and privileges tended to reduce the respective exchequers of the rival mu-

nicipal bodies of Kilkenny and Irishtown—separate corporations, existing within the limit of one city, and the boundaries of whose respective jurisdictions had never been marked out or defined by an authority to which either was willing to bow. Their struggles for precedency, and for the maintenance of alleged rights invaded, commenced A. D, 1377, and were carried on with truly feline fierceness and implacability till the end of the 17th century, when it may be fairly considered that they had mutually devoured each other to the very tail, as we find their property all mortgaged, and see them each passing by-laws that their respective officers should be content with the dignity of their station, and forego all hope or salary until the suit at law with the other "pretended corporation" should be terminated, and the encumbrances thereby caused removed with the vanquishment of the enemy. Those who have taken the story of the Kilkenny cats in its literal sense have done grievous injustice to the character of the grimalkins of the "fair critic," who are really quite as demure and quietly disposed a race of tabbies as it is in the nature of any animal to be.

JUDICIAL DEFINITION OF RIOT. What constitutes a "riot" was defined in the Lycoming Fire Insurance Company, *vs.* Schwenk, Pennsylvania Supreme Court, June 14, 1880. This was an action on a fire policy. A breaker at a coal mine was set on fire at night by a party of men, who fired several shots, drove the watchman away, and then burned down the breaker. Held, that this was a riot within the provisions of the policy of insurance. The court said:

"We are decidedly of the opinion that in the foregoing testimony every element of the riot is found, whether at common law or under an act of 1705. There was the unlawful assemblage of three or more persons, combined together to perpetuate an outrageous and violent crime. The commission of the crime was immediately preceded by numerous discharges of fire-arms. Two peaceable citizens, engaged in watching, and protecting the premises, placed there for that purpose, were compelled to flee therefrom in terror of their lives. The crime was arson, one of the most odious known to the criminal law. It was committed at a late hour of the night, when the great majority of persons are abed and asleep and least prepared to defend themselves or their property. It is an offence having a more natural and necessary tendency to put whole communities in fear and terror than almost any other. In this instance it was accompanied by the voices of men calling for wood and oil with which to apply the fire, by the loud and appalling noise of exploding weapons of destruction, and the criminals themselves were a band of men whose numbers could not be determind on account of the darkness of the night. For a court, in charging a jury, to speak of such an occurrence as anything less than a riot of a most marked and distinct character would be simply to mislead them." CAXTON, New York City.

What is the Shem-hammephorash?

This is a vocalized Hebrew word which was applied to the *Tetragrammaton* (four-lettered-name) of the Greeks, "because," says Mackenzie, "all other names of God are derived from His works, while this is derived from His substance, indicating his self-existent essence."

McClintock & Strong, in their "Cyclopædia," under this word give quite a full and technical resumé of this cabalistic word, from which a portion of this reply is prepared.

The Hebrew letters are equivalent to SH M-H MM PH R SH, which are vocalized as *Shem-hammephorash*—meaning *the peculiar name* of God. By this expression the name of God written IHVH, but since the time of the Reformation, *i. e.* from the time that Christians began to study Hebrew, it is pronounced according to its accompanying vowel-points *Jehovah*. Before entering upon the explanation of the word it will be well to review what is said concerning that name of God.

Jerome, who was not only acquainted with the language, but with the tradition, of the Jews, says, in *Prologus Galeatus*:

"Nomen Domini tetragrammun (*i. e.* IHVH) in quibusdam Græcis voluminibus usque hodie antiquis expressum literis invenimus."

And in the 136th letter to Marcellus, where he treats of the ten names of God, Jerome says:

"Nonum (sc. nomen Dei) est tetragrammaton, quod *anekphóneton*, *i. e.* ineffabile, putaverunt, quod his literis scribitur *Iod*, *E*, *Vau*, *E*. Quod quidam non intelligentes propter elementorum similitudinem, quum in Græcis libris repererint, Pi Pi legere consueverunt" (*Opp.* ed. Vallarsi, I, 131; III, 720).

Similar is the statement found in a fragment of Evagrius treating of the ten Hebrew names of God, that the ineffable Tetragram, which *katachrestikos* is pronounced by the Jews *adonai*, by the Greeks *kúrios*, according to Exodus XXVIII, 36, was written on the plate of the high-priest *hagiasma kurio* ΠΠΠΠ [in some codices *pi pi*] . . . . *toútois graphómenon tois stoichéiois ioth ep ouau iep* ΠΠΠΠ, *ho Theós* (cf. Cotelerius, *Monum. Eccl. Græcæ*, III, 216, by Vallarsi, III, 726; Lagarde, *Onomastica Sacra*, p. 205, sq.) Almost the same we find in Origen, *Onomasticon* (cf. Lagarde, *loc. cit.*). From these statements we see that at, or before, the time, of Jerome there were already Greek MSS. of the Old Testament in which the Tetragram was written with Hebrew letters which were regarded as the Greek uncial letters ΠΠΠΠ. Such a mistake was only possible when the Hebrew square alphabet was used.

When, in the last quarter of the last century, the attention of many of the learned was again called to the Syriac translation of the Septuaginta by the Bishop Paul of Tela, they found in many places the Hebrew name of God, which otherwise is expressed by the Greek *kúrios* and the Syriac MRIA, represented by PHI PHI. It was, however, more surprising that in the main MS. of this version in the celebrated Codex Syro-Hexaplaris Ambrosianus at Milan, in the notes on Isaiah, the Hebrew word IHVH was found for the Syriac. The connection between the Greek *IIIIII* and this IHVH was soon perceived, but not in a correct manner, so that in 1835 Middeldorpf, in his edition of Codex Syro-Hexaplaris, could but explain it as:

"Ita ut inscius quidam librarius, Cod. Syr. Hexaplarem describens, sed sensum Græci illius II I II I haud perspicens Græcum characterem II loco Hebraici H positum esse opinaretur, quemadmodum I loco Hebr. I, ideoque Syriace IHVH scriberet."

Bernstein, in reviewing Middeldorpf's edition, quoted a scholium of Bar-Hebræus, which gives us the following interesting notice:

"The Hebrews call the glorious name of God SH M M PH R SH which is IHVH, and dare not to pronounce it with their lips, but read and speak instead, to those who listen, ADNI (AODNAI). Since the seventy translators retained the Hebrew nomenclature, the Greeks fell into an error and believed that these two letters were Greek, and read it from the left to the right, and hence the name *IIIIII* was formed, and thus IHVH, which designates the Eternal Being, was changed into *IIIIII*, which yields no sense at all. The *Yod* of the Hebrews is like the *Iota* of the Greeks, and the *He* of the Hebrews has the form of the *Pi* of the Greeks (*II*). Hence, in the Syriac copies of the Septuaginta, we find every where the name MRIA (*i. e.* where ADNI stands for *kúrios*=IHVH), with *pi pi* written above."

On this scholium Bernstein remarks that SH M PH R SH corresponds to the Rabbinic SH M H M PH R SH, *Shem-hammephorash*. Bernstein, in his lexicon, writes:

"PH R I SH is one who discerns, or separates, hence SH M PH R SH is a discerning, or separating, or an especial name, *nomen, separatum, secretum, occultum.*"

Schroeter, in his edition of Bar-Hebræus, explains SH M PH R SH by *nomen, distinctum, singulare.* But Bar-Hebræus tells us only what he found in Jacob of Edessa, who has a whole scholium entitled:

"Scholium on the Singular and Distinguished Name which is found in the Syriac Holy Writings translated from the Greek, and which is called among the Jews SH M PH R SH."

From this scholium, which Nestle published in the "Zeitschrift der deutschen morgenländischen Gesellschaft," 1878, XXXII, 465, sq., and

which purports to give what Jewish tradition believed concerning this name, we see that it means *the separated, i. e. singular name* of God—a view also adopted by Nestle himself. But a review of the different opinions will show that there is a great difference as to what the meaning of the word SH H M PH R SH is. Some translate it by *nomen explicitum*, others by *nomen separatum* (comp. Buxtorf, *Lex. Talm.* s. v.); Petrus Galatinus, *De Arcanis Catholicæ Veritatis*, II, 18, by *separatum i. e.*:

"Sejunctum et distinctum ab aliis omnibus Dei nominibus, et soli Deo proprie conveniens."

Reuchlin in the third book of *De Arte Cabalistica*, explains it by *nomen expositorium*; Munk, *le nom distinctement prononcé*; Geiger, *der ausdruckliche Name*; Levy, *der deutlich ausgesprochene Name.*

In settling the question all must depend on the meaning of PH R SH, whether it means only "to separate," or whether it occurs also in the sense of "to pronounce distinctly." In the latter sense it occurs very often, especially in the Targum and Talmud, as Dr. Fürst has shown against Dr. Nestle in "Z. d. d. m. G.," 1879, XXXIII, 297, claiming that PH U R SH ATH H SH M is only the Aramaized form for the words H V CH I R ATH H SH M, "to pronounce distinctly the name of God."

In the Mishna (Yoma, VI, 2), we are told that both the priests and people, when they heard SH M H M PH R SH, on the Day of Atonement, they fell to the ground; and we are also told that the voice of the high-priest, when he pronounced *the name*, on the Day of Atonement, was heard as far as Jericho.

Whatever may be the meaning of this word in a philological point of view, Jewish tradition ascribed to it great power. By means of the *Shem-hammephorash* Christ is said to have performed his miracles; and Moses is said to have slain the Egyptians by the same means.

Practically, *Shem-hammephorash* is a cabalistic word among the Rabbinical Jews, who reckon it as of such importance that Moses spent forty days on Mount Sinai in learning it from the angel Saxael. It is not, however, the real word of power, but a representation of it. The rabbins differ as to whether the genuine word consisted of twelve, or forty-two, or seventy-two letters, and try by their *gematria*, or cabalistic arithmetic, to reconstruct it. They affirm that Jesus stole it from the Temple, and by its means was enabled to perform many wonderful works. It is now lost, and hence, according to the rabbins, is the reason of the lack of power in the prayers throughtout the house of Israel.. They declare if any one were able rightly and devoutly to

pronounce it, he would by this means be able to create a world. It is alleged, indeed, that two letters of the word inscribed by a cabalist on a tablet and thrown into the sea raised the storm which, A. D. 1542, destroyed the fleet of Charles V. They say, further, that if you write this name on the person of a prince, you are sure of his abiding favor. The rationale of its virtue is thus described by Mr. Alfred Vaughan in his "Hours with the Mystics":

"The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal, universal Light. Within the origin of these was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word *Shem-hammephorash* contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combination."

"There is a name of God the Father, says Nimrod, and of the Theanthorpe (God-Man) exprest in the three letters I, or Y, O, and the Vau, IOW, or YOW YOWHIS. The nominative does not occur unless in composition as IUPITER, but the genitive Jovis sometimes obtained the place of a nominative. This name the Greeks used to invoke in their distress, crying Iou, Iau, and Io, and from it the names Io, Ion, Ione, Iaon, Iao, and Ioo were formed, as probably was also that of Iauan or Iawhan (Vau-Han), son of Japhet. The virgins who preserved the fire of Vesta were admitted into the College by the High Priest, in the name of Ioo. *Sacredotem vestalem quæ sacra faciat.* This name was acknowledged for his own by the Divine Person who conversed with Moses; and soon after the Jews returned from their sojourn in Chaldæa, and had fallen into the heathenish errors of Rabbinism, they revered it with the most grovelling superstition. They accounted it a profane action to utter this word, by which means they unavoidably lost, and do not pretend to possess, the mode of pronouncing it. They superstitiously call it the Tetragramaton, that is, the four letters; yet in our characters it is written Jehovah. It is spelt with the four letters Iod, Hè, Vau, and Hè, which makes Ihèouhè, if the Hè is taken for an aspirated E; but if, as I suppose, it be no more than an aspirate, it will make Ihouh, a word susceptible of articulate pronunciation, although that pronunciation would probably be corrupted by substituting a short vowel for the final aspiration, Ihoua. The anointing of *Jehu* by Elijah seems to be a symbol of the baptism of the Lord by him who came in the power of Elijah, and that name seems to be the same as Jehovah."

"Lilith was said to have been created at the same time and in the same way as Adam; and when the two met they instantly quarrelled about the headship which both claimed. Adam began the first con-

versation by asserting that he was to be her master. Lilith replied that she had equal right to be chief. Adam insisting, Lilith uttered a certain spell called *Shem-hammephorash* — the result of which was that she obtained wings. Lilith then flew out of Eden and out of sight. Adam then cried in distress — 'Master of the world, the woman whom thou didst give me has flown away.'"

"The astrological College of Egypt gave to the Jews their strange idea of the high school maintained among the devils, already referred to in connection with Asmodeus, who was one of its leading professors. The rabbinical legend was, that two eminent angels, Asa and Asael, remonstrated with the Creator on having formed man only to give trouble. The Creator said they would have done the same as man under similar circumstances; whereupon Asa and Asael proposed that the experiment should be tried. They went to earth, and the Creator's prediction was fulfilled: they were the first 'sons of God' who fell in love with the daughters of men (Gen. VI. 2). They were then embodied. In heaven they had been angels of especial knowledge in divine arts, and they now used their spells to reascend. But their sin rendered the spells powerless for that, so they repaired to the Dark Mountains, and there established a great College of Sorcery. Among the distinguished graduates of this College were Job, Jethro, and Bileam. It was believed that these three instructed the soothsayers who attempted to rival the miracles of Moses before Pharaoh. Job and Jethro were subsequently converted, but Bileam continued his hostility to Israel, and remains a teacher in the College. Through knowledge of the supreme spell — the *Shem-hammephorash*, or real name of God — Solomon was able to chain Professor Asmodeus, and wrest from him the secret of the worm Schámir, by whose aid the Temple was built."

"Traditions of the learning of the Egyptians, and of the marvels learned by Solomon from Asa and Asael by which he compelled demons to serve him, and the impressive story of the Witch of Endor, powerfully influenced the inquisitive minds of Europe. The fierce denunciations of all studies of these arts of sorcery by the early Church would alone reveal how prevalent they were. The wonderful story of Apollonius of Tyana, as told by Philostratus, was really a kind of gospel to the more worldly-minded scholars. Some rabbins, following the outcry against Jesus, 'He casteth out devils by Beelzebub,' circulated at an early date the story that Jesus had derived his power to work miracles from the spell *Shem-hammephorash*, which he found on one of the stones of the Temple where Solomon had left it. Though Eusebius cast doubt upon them, the Christians generally do not appear to have denied the miracles of Apollonius, which precisely copy those of Jesus from the miraculous birth to the ascension, but even to have quoted them as an evidence of the possibility of miracles."

QUESTIONS AND ANSWERS.

RIDDLES. In the "Dictionary of Phrase and Fable," by E. Cobham Brewer, 9th ed, p. 747, it says: "Plutarch states that Homer died of chagrin, because he could not solve a certain riddle." What was this riddle? Is Plutarch reliable for the assertion? What other ancient riddles or enigmas have come down to us? PHILANDER.

This question, with many others, has been on file for several months, and a first chapter is here given on riddles. Similar questions in future will be answered more at length, or perhaps in chapters or compilations, so as to have them more compact rather than scattered on many pages.

HOMER'S RIDDLE. The riddle ascribed to Homer is not properly Homer's Riddle, but should be the Iosians' Riddle. According to the "Life of Homer," attributed to Herodotus, Homer sailed from Samos for Athens with some Samians, and as they neared the coast of Ios, Homer became ill and was carried on shore some distance off from the town. While there the people came to visit Homer and the Samian sailors; also, some fishermen's children ran their boat on shore, and came and talked with the visitors, and addressed these words to them:

"Hear us, strangers; explain our riddle, if ye can. *We leave what we take, and we carry with us that which we cannot take.*"

None of them being able to solve it, they expounded it thus:

"Having had an unproductive fishery, we sat down on the sand, and being annoyed by the vermin, we left the few fish we had taken, on the shore, taking with us the vermin we could not catch."

Homer, on hearing this, is said to have made these verses:

"Children, your fathers possess neither ample heritage,
Nor numerous flocks."

Homer died in Ios of the disease he had contracted on the voyage, and not from grief at not being able to solve the riddle of the fisher-boys, as some authors relate as stated in Plutarch's "Life of Homer," which is characterized by Pope as a story that "refutes itself by carrying superstition at one end, and folly at the other."

Buckley, in a note to Section XXXVI, of Herodotus's "Life of Homer," says that the enigma is founded on the distinction made by the ancients between *having* and *possessing*, which Plato causes Socrates to define:

"To *possess*, therefore, does not appear to me to be the same as to *have*: for instance, if any one having bought a garment, and having it in his power, should not wear it, we should not say that he *has* it but that he *possesses* it." (See's Plato's *Thœatus*, § 130, Cary's translation, Vol. I, p. 438).

Similarly, Shakespeare makes Iago say: "They have it very oft, that have it not."—*Othello* IV, 1.

Lactantius has translated the so-called Homeric enigma into Latin. Somewhat akin to it is the riddle alluded to by Plato, *Republic* v, 22, which he calls the children's riddle.

HOMER'S EPITAPH. Homer was buried at Ios, and on his tomb were inscribed elegiacs, by the inhabitants of Ios, which were translated by Grotius as follows :

"Ista tegit telium sacrum caput illud Homeri,
Cantibus Heroum qui res cœlestibus æquat."

"The earth here covers the head of Divine Homer, whose poetry has immortalized heroes."

ADAM'S RIDDLE. There is an enigma known among the ancients as Adam's Riddle, invented, it is said to prefigure the Messiah. It is found in the works of Dr. F. V. Kenealy, *Apocalypse of Adam-Oannes*, Vol. I, p. 321, as follows :

'O patér mou eggénesan emè, kagò eggénesa tèn metera ton paidion mou, kaì tà poidia mou eggénesan tèn metéra tou patros mou.

"My Father (God) begat me, and I begat the Mother of my children, and my children begat the Mother of my Father."

SAMPSON'S RIDDLE. This Biblical riddle is familiar to nearly all, and is found in Judges XIV, 5–19 : "Out of the eater came forth meat, and out of the strong came forth sweetness."

The answer is given by the proposer : "What *is* sweeter than honey? and what *is* stronger than a lion?" The story is interesting in that part which gives to modern times the retort of Sampson who divined how the thirty men obtained the answer : "If ye had not plowed with my heifer, ye had not found out my riddle."

SPHINX'S RIDDLE. Anthon gives this riddle on page 916 of his "Classical Dictionary," Art. *Œdipus*. The Sphinx propounds this to Œdipus : "What is that which has one voice, is four-footed, two-footed, and at last three-footed?" Others give it : "What animal is that which goes on four feet in the morning, on two at noon, and on three at evening?" Another authority rhymes it as follows :

"What goes on four feet, on two feet, and three,
But the more feet it goes on the weaker it be?"

The answer of Œdipus is given : "Man—who, when an infant, creeps on all-fours ; when he has attained to manhood, goes on two feet ; and when old, uses a staff, a third foot." The particulars and conditions of the answers are too long for insertion here.

CLEOBULUS' RIDDLE. Cleobulus, one of the Seven Wise Men of Greece, whose motto was "The Golden Mean," or "Avoid Extremes," proposed a riddle to his friends : "There are twelve mothers, each mother has thirty children, and the children are white one side and black on the other."

This riddle has been explained to be "the twelve months of the

year, each of which had thirty days, and each day being light on one side and dark on the other."

HERMES' RIDDLE. Mecurius Trismegistus, "the thrice illustrious" is recorded by that Rosicrucian, Paschal Beverly Randolph, to have left a riddle for succeeding generations to explain. We have never seen this answered. We do not find the riddle given in the *Divine Pymander* of Hermes, but reproduce it from the the broadside found attached to the works of Mr. Randolph. Can any of our readers furnish information of its authenticity, or answer it?

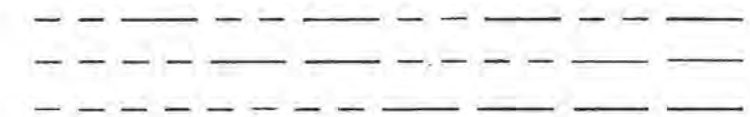
My joints are four. They compose my whole body and contain my entire soul; and all other souls were nonentities without my joints. I have fifteen limbs, and could not exist were one lopped off; and by that one I am the supreme bliss of Heaven, and the most poignant anguish of Hell. Angels bless me, and devils bitterly curse and revile me; the one as the *summum bonum*, the other as the King of curses; and what is still more strange, men are divided by millions about me, as a thing of dread, as a thing of joy, and as *the* thing to be desired and avoided. Virtuous millions would avoid me. Virtuous millions shrink in unutterable horror of me. Without my first joint very few things, even Deity, could not exist; in fact nothing could; and yet thousand of things are without me. I fill all space, yet occupy no room; albeit there is not an inch, nor a moment without I am there. Utter me, and lo! all the activity and labor-worth of worlds are straightway marshalled before the seeing soul, and out thereof teeming civilizations have sprung; and when I am gone, empires topple into vast graves; but breathe into my nostrils once again and all is changed. Thus I am the bringer of two hundred and ninety-seven sorts of joy. Yet strange, whomsoever pursues me well, will triumph; and whomsoever pursues me well, comes to grief, and defeat, and pangs unutterable. My second joint is the foundation, crown, and sides of all that IS. Without it, God is not, the universe a dream, man a shadow, eternity a fantasy, time a nonentity, experience a falsehood, and destiny a figment. I am all men, but all men are not me. I am the soul of mathematics, the spirit of history; the loftiest flight of genius, and the lowest note in music. I am in a tree, the crowing of a cock; and under the tongue of flame; I am the spirit of the fire, and the skeleton in the closet of Kings. My third element points to the one above all others worshipped by mankind in all ages since the worship of the Titakas. Everybody sees that one—that I—and yet that one never saw me; though I have often been felt, and never was smelled nor tasted. Hundreds will vouch to having touched me, yet I am invisibility's self; although animals and men leave the path when I approach, for they behold me afar off. Aye, even ye who read this riddle of Hermes have known and loved, hated, blamed, and caressd me thrice, within eighty-four risings and settings of the sun; and I am an ænigma wholly insoluble, yet easily solved. My first is what people seldom care for till a crisis come and choice is next in order.

My two first joints are what would surprise us to find mankind, either blonde, ruddy, or black, and yet all white people are me, but I am not all white people. Fasten these joints to my last one, and you behold the master-key and main-spring of every genuine civilization, in men or States. My all is what I, Melchizedek, Hermes Trismegistus, declare to be "the Elixer of Life," "the Philosopher's Stone," "the Water of Perpetual Youth;" and what all philosophers who come after me will proclaim as the diamond of diamonds, because when and where I am, murder cannot be. Dissect my body, and lo! three of my limbs embody the strangest and most pleasant fiction of poesy, which all refined people are familiar with; yet no one ever beheld, yet which thousands have plainly, and clearly seen. Three of my limbs symbolize the necessity of all intelligence beneath the stars. Three more what wrong-doers undergo, and also what many do meddle with that I just have named. Take other three of my limbs and thou beholdest the cause of enormous power, wealth, and fame; and which yet is the reason of sorrow, weakness, poverty, disgrace, and dismay; but without which, no fair road of life and human experience can be travelled; and yet which life is best traveled without. Again, other three are what no genuine men ever do, but which is daily done by thousands who are false or shams. Other three, marshalled before my second joint is the only one thing needful, because therein only, can the deepest joy be found, especially by females, actors, children, and generally such as try to make things balance and off-set each other in the experience of lives, not less than fifty and three years in duration. When my last joint prevails, the times are unjointed; wars follow, carnage reddens earth's fair fields, love dies out, hatred reigns, discord rules and myriad of ills affect the world, and Chaos comes again. And yet, when I do prevail, war ends, discord ceases, concord rules, peace comes to man, and the glad age of golden thought and silver purity begins.

SOLOMON'S RIDDLES. Flavius Josephus says, in his "Antiquities of the Jews," Bk. VII, Chap. 5, that Abdemon, a very youth in age, always conquered the difficult problems which Solomon, Kink of Jerusalem, caused him to explain. Josephus also says that Dius states:

"Solomon, who was then King of Jerusalem, sent riddles to Hiram, and desired to receive the like from him, but that he who could not solve them should pay money to him that did solve them, and that Hiram accepted the conditions, and when he was not able to solve the riddles [proposed by Solomon] he paid a great deal of money for his fine; but afterwards he did solve the proposed riddles by means of Abdemon, a man of Tyre; and that Hiram proposed other riddles, which, when Solomon could not solve, he paid back a great deal of money to Hiram."

THE COVA, OR "LINEATION" OF FOHI. (Vol. II, p. 650.) A Jesuit at Pekin communicated to Leibnitz the following Chinese symbol, called by them the Cova, or "lineation," and attributed to Fohi, the founder of the Empire. It is suspended in their temples. Who can give us the interpretation of this lineation? K. T.



A correspondent "K. T." asks for the interpretation of the Chinese symbol printed in his communication on page 650 (N. AND Q., November, 1885). In the Sacred Book of the East, edited by Max Müller, Volume XVI contains a translation of the Yi-King translated by James Legge. On page 32d is found Fu-hsi's Trigrams, and in Appendix V, page 422 and ff, is found an interesting discussion. The eight trigrams attributed to Fu-hsi or Pao-hsi (B. C. 3322) are called collectively *kh*ien, tui, li, *k*an, sun, khan, kan, and khwan. ("K. T." has inverted the order of these sacred signs, and to refer to his list as printed, I give his numbers in parentheses.) Their signification is as follows: khwan (8th in Fu-hsi's list and 1st in "K. T's." list) means the earth; kan (2d in "K. T's." list) means a mountain; khan (3d) means water in a stream or in rain; sun (4th) means the wind; *k*an (5th) means the thunder; li (6th) means fire; tui (7th) means water collected in a lake; *kh*ien (8th) means sky or heaven. For interesting critical remarks on these symbols see Hegel's "History of Philosophy," Vol. I, pp. 139 and 140 of the second German edition. But the volume here referred to—Legge's—gives an immense mass of commentary on the part of Chinese wise men who have taught this philosophy.

WM. T. HARRIS, Concord, Mass.

THE SHAPIRA MANUSCRIPTS. Will some one furnish a translation of the so-called "Shapira Manuscripts," said to have been obtained from an Arab of the tribe of Ajayah by Mr. Shapira.

H. LANGDON LARKIN.

These manuscripts, it is claimed, form an earlier text of the Book of Deuteronomy than any before discovered. They are said to contain about one-third of the Book of Deuteronomy. The following is one part of the manuscripts which appeared in the London *News*, and is sufficient to give the general character of all that has thus far been deciphered:

The Shapira Manuscripts.

AND GOD SAID UNTO ME, SEND MEN TO SPY OUT JAAZER; AND WE TOOK JAAZER AND DWELT IN THE CITIES OF THE AMORITES. AND OG, THE KING OF BASHAN, WENT OUT AGAINST US TO THE BATTLE, AND WE SMOTE HIM UNTIL NONE WAS LEFT TO HIM REMAINING, AND WE TOOK FROM THEM THREE SCORE CITIES, ALL THE REGION OF ARGOB, CITIES FENCED WITH WALLS, GATES, AND BARS, BESIDES UNWALLED TOWNS A GREAT MANY. AND ALL THE CITIES OF THE PLAIN, AND ALL GILEAD, AND ALL BASHAN UNTO SALCHAR AND EDERI [WHICH WAS CALLED] * * * THE LAND OF GIANTS, FOR OG, KING OF BASHAN, REMAINED OF THE REMNANT OF THE GIANTS. AND WE TURNED AND JOURNEYED AND ABODE OVER AGAINST BETH-PEOR. AND AT THAT TIME THE DAUGHTERS OF MOAB AND THE WIVES OF THE MIDIANITES CAME OUT AGAINST YOU, AND THEY CALLED UNTO YOU TO EAT OF THEIR SACRIFICES, AND WE DID EAT OF THEIR SACRIFICES AND DRANK OF THEIR DRINK-OFFERINGS, AND YE BOWED DOWN TO THEIR GODS AND COMMITTED WHOREDOM WITH THE WIVES OF THE MIDIANITES, AND YE JOINED YOURSELVES UNTO BAAL-PEOR ON THAT DAY. AND THE ANGER OF GOD WAS KINDLED AGAINST YOU, AND HE SMOTE YOU AT THAT TIME WITH A GREAT PLAGUE. AND I SENT FROM AMONG YOU MEN TO FIGHT THE MIDIANITES, AND YE SMOTE THEM WITH THE EDGE OF THE SWORD, AND YE TOOK FROM THEM CAPTIVES VERY MANY, AND THE PLAGUE WAS STAYED. AND GOD COMMANDED ME AT THAT TIME TO TEACH YOU STATUTES AND JUDGMENTS THAT YE MIGHT DO THEM IN THE LAND WHITHER YE GO OVER TO POSSESS IT. TAKE HEED TO YOURSELVES, YE SHALL NOT ADD TO MY STATUTES NOR DIMINISH THEREFROM. TAKE HEED UNTO YOURSELVES, LEST YE FORGET, AND MAKE YOU A GRAVEN IMAGE AND SIMILITUDE, THE LIKENESS OF ANY FIGURE WHICH IS IN HEAVEN ABOVE OR ON THE EARTH BENEATH OR IN THE WATERS UNDER THE EARTH, AND HIS ANGER BE KINDLED AGAINST YOU, AND HE DESTROY YOU SPEEDILY FROM THIS GOOD LAND. KNOW, THEREFORE, THIS DAY, AND SEEK HIS STATUTES AND HIS COMMANDMENTS THAT IT MAY GO WELL WITH YOU [AND THAT] YE MAY PROLONG YOUR DAYS UPON THE EARTH THAT THY GOD GIVETH UNTO YOU. HEAR, O ISRAEL, GOD OUR GOD IS ONE GOD [AND THOU SHALT LOVE] GOD THY GOD WITH ALL THINE HEART AND WITH ALL THY SOUL EXCEEDINGLY. AND THESE WORDS WHICH I COMMAND THEE THIS DAY SHALL BE IN THY HEART, AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, AND THOU SHALT TALK WITH THEM WHEN THOU SITTEST IN THINE HOUSE, AND WHEN THOU WALKEST BY THE WAY, AND WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP. AND THOU SHALT BIND [THEM] FOR A SIGN UPON THINE HAND, AND THEY SHALL BE FOR * * * BETWEEN THINE EYES, AND THOU SHALT WRITE [THEM] UPON THE POSTS OF THY HOUSE AND ON THY GATES. FOR GOD MADE A COVENANT WITH THEE IN HOREB IN THE DAY OF THE ASSEMBLY, AND I STOOD BETWEEN GOD AND YOU * * * AT THAT TIME, FOR YE WERE AFRAID BY REASON OF THE FIRE, AND [WENT] NOT [UP] * * * TO SHOW YOU THE WAY OF YOUR GOD.

INDIAN COUNTING. (Vol. II. p. 616.) This subject is worth more than a hasty enquiry. My astonishment was great when I found that one of the Indian forms was identical with what my mother had taught me as Welsh, and which she said that she had learnt from a serving man when a child. I have sent to one of my tradesmen for the true Welsh system and though there is a resemblance, yet not identity. Welsh, up to twenty, is as follows:

Un, dan, tri, pedwar, pump, chuech, saith, wyth, naw, deg, unardeg, dauddeg, triarddeg, pedwarddeg, pymtheg, unarbymtheg, dauarbymtheg, triarbymtheg, pedwarbymtheg, ugain.

Now the Scandinavians claim, on the authority of one of their Sagas, to have discovered America in the 9th century A. D., but the Bardic annals of the Welsh assert that Scandinavia was peopled from Britain before the Christain era, by a drain of 100,000 men, who never returned. The Rev. Mr. Morgan asserts, on, apparently some national characteristics, that the Celts discovered America before any other nation. The Celtic language has very considerable affinity with the Semitic, and both people claim to have been diluvian races. I do not assert that there is an ancient similarity between Celtic, Semitic, and Indian, but it would be curious if it should turn out that there is such. The probable historical deluge is that mentioned by Plato as occurring about 11,000 years ago, when Atlantis sank into the ocean, and D. le Plongern has recently shown some confirmation of the state of the Egyptian priests, by showing that the hieroglpyhics of Yucatan are in all respects identical with those of early Egypt. It is possible that in modern times a few Welsh settlers may have taught the Indians their method of counting, but it is singular they should have adopted it in preference to the more widely-known English. Is it not therefore worth while to enquire whether there is not some ancient race affinity between Indian and Welsh. May I ask what the numerals are resembling "sheep scoring," mentioned by "DJAFAR" in Vol. II, page 666?

JOHN YARKER, (Withington,) Manchester, Eng.

MISSOURIUM. (Vol. II, p. 447.) Ralph Waldo Emerson, in his "Representative Men," page 104, mentions the *Missourium*. Is the State-name "Missouri" the plural form of the word "Missourium?"

LOGOS.

"Missouri" is not the plural form of "Missourium," but is an Indian word. "Missourium" is a name which was given to a real or supposed fossil animal found in Missouri. PRIGGLES.

ORIGIN OF SUB ROSA. (Vol. II, p. 639.) What is the origin or the historical association connected with the words *sub rosa*, as meaning a matter to be kept in confidence? HAZEL SHEPARD, New York City.

"But when we with caution a secret disclose,
We cry, 'be it spoken,' sir, 'under the rose.'
Since 'tis known that the rose was an emblem of old,
Whose leaves by their closeness taught secrets to hold;
And 'twas thence it was painted on tables so oft
As a warning, lest, when with a frankness men scoft
At their neighbor, their lord, their fat priest, or their nation,
Some among 'em next day should betray conversation."
—*British Apollo*, 1708.

The origin of the phrase, "under the rose," implies secrecy, and had its origin during the year B. C. 477, at which time Pausanias, the commander of the confederate fleet of the Spartans and Athenians, was in an intrigue with Xerxes for the subjugation of Greece to the Persian rule, and for the hand of the monarch's daughter in marriage. Their negotiations were carried on in a building attached to the temple of Minerva, called the Brazen House, the roof of which was a garden forming a bower of roses; so that the plot, which was conducted with the utmost secrecy, was literally matured *under the rose*. Pausainas, however, was betrayed by one of his emissaries, who, by a preconcerted plan with the spliori (the overseers and counselors of state, five in number), gave them a secret opportunity to hear from the lips of Pausanias himself the acknowledgment of his treason. To escape arrest, he fled to the temple of Minerva, and, as the sanctity of the place forbade intrusion for violence or harm of any kind, the people walled up the edifice with stones and left him to die of starvation. His own mother laid the first stone. It afterwards became a custom among the Athenians to wear roses in their hair whenever they wished to communicate to another a secret they wished to be kept inviolate. Hence, the saying *sub rosa* among them, and since among Christian nations. J. H. W. SCHMIDT. Ansonia, O.

BACCALAUREATE SERMONS. (Vol. II, p. 544.) Why are commencement sermons at colleges called *Baccalaureates?* ANDREW SMITH.

Commencement sermons were called baccalaureate, because they were preached when graduates received their degree of "B. A.," or Bachelor of Arts, in mediæval Latin *Baccalaureus Artium*. The last three syllables came to pass in the making up of this low-Latin equivalent for "bachelor"; but "baccalaureus" has no connection excep mere coincidence with the good Latin words "bacca," and "laurea, nor with "laureate." PRIGGLES, San Francisco, Cal.

HIGH AND LOW GERMAN, AND CHURCHMAN. (Vol. II, p. 639.) What are we to understand by the linguistic terms, "High German," and "Low German"? Also, by the denominational terms, "High Churchman," and "Low Churchman"? LAURA.

The Low German dialects are those dialects spoken by the people inhabiting the low-lying lands of North Germany, towards the Baltic and the German ocean, or North Sea. Old and modern High German was spoken originally by people inhabiting the high lands of Southern Germany.

High Church and Low Church are two ecclesiastical parties or sects, which became distinct after the Revolution of 1680. The High Church was supposed to favor the Papists, or at least to support the high claims to prerogatives which were maintained by the Stuarts. The Low Chuch entertained more moderate notions, manifested great enmity to Popery, and were inclined to circumscribe the royal prerogatives. This distinction is now less marked than formerly, but not wholly obliterated. J. H. W. SCHMIDT.

"IMITATION OF CHRIST," OR SHAKESPEARE. (Vol. II, p. 639.) Which works have passed through the more editions of the two following authors: "The Imitation of Christ" by Thomas à Kempis, or the works of Shakespeare? I have heard it stated the former, which seems incredible. WANT TO KNOW.

Dean Milman, in his "Latin Christianity," says of the "Imitation of Christ:"

"In its pages is gathered and concentrated all that is elevating, passionate, profoundly pious in all the elder mystics. No book, after the Holy Scriptures, has been so often reprinted; none translated into so many languages, ancient and modern, extending even to Greek and Hebrew, or so often retranslated." J. H. W. SCHMIDT.

NEW YORK CITY? OR NEW YORK CITY? (Vol. I, p. 220) Which is correct, New York city, or New York City? ARTEMAS MARTIN.

The best usage avoids capitals; so that the word "city" should begin with a lower case c. PRIGGLES.

LETTERS OF "JOB SASS." (Vol. I, p. 151.) Have the letters of "Job Sass" (George A. Foxcroft), published in the Boston *Herald* thirty years ago, ever been collected and printed in book form? FRANK, Concord, N. H.

Foxcroft's "Letters of Job Sass" were never published in book form. They did very well for newspaper writing, but were rather thin for a book. PRIGGLES.

THE KORAN. (Vol. II, p. 520.) Are there any lines for the memorization of the books or contents of the Korân similar to those of the Bible, published in Vol. II, p. 487? F. K. G.

The following is a metrical account of the verses, etc., of the Korân, taken from a very beautiful copy, once the property of the unfortunate Tippoo Sultan, but preserved in the public library at Cambridge, Eng. It was copied by Godfrey Higgins from a manuscript belonging to Prof. Lee, deposited with the Secretary of the Royal Society of Literature. (See Higgins' *Anacalypsis*, Vol. II, p. 195.)

"The verses of the Koran, which are good and heart-delighting,
Are six thousand, six hundred, and sixty-six.
One thousand of it command, one thousand of it prohibit;
One thousand of it promise, one thousand of it threaten;
One thousand of it read in choice stories;
And know, one thousand of it to consist in instructive parables;
Five hundred of it in discussions on lawful and unlawful;
One hundred of it are prayers for morning and evening.
Know sixty-six abrogating and abrogated.
Of such an one, I have now told you the whole."

In the 6666, and 6600, exclusive of the abrogated part, Mr. Higgins thinks may be seen the remains of the cyclic system.

The preliminary discourse to George Sale's translation (p. 45) says there are seven principal editions, or ancient copies of that work: first two published at Medina, third at Mecca, fourth at Cufa, fifth at Basra, sixth in Syria, and the seventh the common or vulgate. The first makes the whole number of verses, 6,000; the second and fifth, 6,214; the third, 6,219; the fourth 6,236; the sixth, 6,226; the seventh, 6,225. Mr. Sale's edition contains 6,226. Mr. Sale says they all are said to contain the same number of words, namely, 77,639; and the same number of letters, namely, 323,015. Another authority says 114 chapters, 99,464 words, and 330,113 letters.

The Alexandrian Library which history inform us contained 700,000 manuscript volumes, is said to have been destroyed by Omar upon the following logic:

"Either these books are in conformity with the Korân, or they are not. If they are they are useless, and if not they are evil; in either event, therefore, let them be destroyed."

AN ARABIC PROVERB. The following is an Arabic proverb which was taken down from an Oriental: Men are four—

He who knows not, and knows not he knows not, is a fool. Shun him.
He who knows not, and knows he knows not, is simple. *Teach him.*
He who knows, and knows not he knows, is asleep. WAKE HIM.
He who knows, and knows he knows, is wise. FOLLOW HIM.

GOD'S WOUNDS. (Vol. II, p. 460.) What is meant by "God's Wounds?" (See *Zounds*, in "Webster's Dictionary.") J. J. J.

"God's wounds" were the five wounds received by Christ on the cross. PRIGGLES, San Francisco, Cal.

The Value of Pi (π).

We re-publish the following article on computations, by request of several subscribers; also others who failed to secure a copy of the October number, 1884, containing it. The value of π, in the last ten periods as previously printed, as stated, were taken from the work of William Shanks. Mr. Shanks afterwards re-computed his value, and communicated his later result to the Royal Society of London, which was published in their Proceedings, Vol. XXI, 1873. This result changes the last 68 decimals of his former computation, and extends it to 44 more decimal places; or to 751 decimals in all. The following value is Mr. Shanks's last value. These facts were communicated by PROF. H. A. WOOD, School of Applied Science, Cleveland, Ohio.

A second chapter on computations, including 63 pairs of "Amicable Numbers," furnished by Prof. Wood, will appear in a future issue of NOTES AND QUERIES.

THE VALUE OF PI (π). (Vol. II, p. 651.) To how many places of decimals has the value of π, the ratio of the circumference of a circle to the diameter, been computed? Please give the decimals.

H. A. W., New York City.

Peter Barlow, in his" New Mathematical and Philosophical Dictionary" says, under CIRCLE, that Vieta by means of the inscribed and circumscribed polygons of 393,216 sides carried the ratio to 10 decimal places; Van Cœulen, by the same process, carried it to 36 places Abraham Sharp extended it to 72 places; Machin went to 100 places; De Lagny extended it to 128 places. Dr. William Rutherford of the Royal Military Academy, Woolwich, in a "Paper on Determining the Value of π," sent to the Royal Society of London, calculated its value to 441 decimal places. William Shanks of London coöperated with Rutherford in verifying the 441 decimals, and extended the same to 607 places. These results are published in a royal octavo volume by William Shanks entitled "Contributions to Mathematics, comprising chiefly the Rectification of the Circle to 607 places of decimals," 1853. The value of the Base of Napier's Logarithms, the Modulus of the Common System, the 721st power of 2, and several other numbers are also given in the same work. We print some of them here as they are of frequent use and reference.

VALUE OF π TO 721 DECIMAL PLACES.

π=8.1415926 5358979 3238462 6433832 7950288 4197169 3993751
0582097 4944592 3078164 0628620 8998628 0348253 4211706
7982148 0865132 *8*230664 7093844 6095505 8223172 5359408
1284811 1745028 4102701 9385211 0555964 4622948 9549303
8196442 8810975 6659334 4612847 5648233 7867831 6527120
1909145 6485669 2346034 8610454 3266482 1339360 7260249
1412737 2458700 6606315 5881748 8152092 0962829 2540917
1536436 7892590 3600113 3053054 8820466 5213841 4695194
1511609 4330572 7036575 9591953 0921861 1738193 2611793
1051185 4807446 2379834 7495673 5188575 2724891 2279381
8301194 9129833 6733624 4193664 3086021 3950160 9244807
2366886 1995110 0892023 8377021 3141694 1190298 8582544
6816397 9990465 9700081 7002963 1237738 1342084 1307914
5118398 0570985 ± (721 decimals totalize 2866.)

It may be stated here that there is a variation in the 113th decimal by several mathematicians. J. E. Montucla, Oliver Byrne, William Rutherford, and William Shanks make it an "8," designated above by an Italic *8*, in the third column, third line, first figure. Peter Barlow, Thomas F. De Lagny, Olinthus Gregory, Edmund Halley, Charles Hutton, and several other authors make the 113th decimal a "7." The works of Benjamin Greenleaf, Uriah Parke, and several others vary in several other decimals.

SPECULATIONS.

Here are 721 decimals; there is one interesting feature that attracted the attention of Prof. Augustus DeMorgan. It might be expected that in so many figures, the nine digits and the cipher would occur each about the same number of times, that is, each about 61 times. But the figures stand as follows:

1 occurs . .	78	times	which	multiplied	gives		78
2 " . .	65	"	"	"	"		130
3 " . .	69	"	"	"	"		207
4 " . .	67	"	"	"	"		268
5 " . .	58	"	"	"	"		290
6 " . .	61	"	"	"	"		366
7 " . .	47	"	"	"	"		329
8 " . .	71	"	"	"	"		568
9 " . .	70	"	"	"	"		630
0 " . .	65						
Total number of figures, 651				Sum of the decimals,			2866

"One digit," Prof. DeMorgan says, "is treated with an unfairness

that is incredible as an accident; and that number is the mystic number *seven!*"

Now, if all the digits were equally likely to appear, and 651 drawings were to be made, it is 48 to 1 against the number of 7's being as distant from the probable average (say 65) as 47 on one side or 83 on the other. There is probably some reason why the digit 7 is thus deprived of its representation in the number. Yet, in twice the number of decimal places 7 might receive a proper representation. Here is a field of speculation in which two branches of inquiries might unite.

The value of π to 36 places of decimals which was carried out by Ludolph Van Cœulen agrees with the first 36 decimals of the above, although it is erroneously printed in several works, and also on page 386 of this magazine, our attention being called to the error by a subscriber (Mrs. E. D. Slenker, Snowville, Va.) On Van Cœulen's tombstone undoubtedly it is as follows, and correct to 36 decimals:

3,14159265358979323846264338327950288+

NAPERIAN BASE TO 205 DECIMAL PLACES.

ϵ = 2.718281 828459 045235 360287 471352 662497 757247 093699
959574 966967 627724 076630 353547 594571 382178 525166
427427 466391 932003 059921 817413 596629 043572 900334
295260 595630 738132 328627 943490 763233 829880 748207
076730 493949 2+ (205 decimals totalize 958.)

MODULUS OF COMMON SYSTEM TO 205 DECIMAL PLACES.

M = .434294 481903 251827 651128 918916 605082 294397 005803
666566 114454 084295 210320 561389 388912 264709 669534
911420 043393 805647 056134 312230 230604 429277 441521
725473 726681 842901 672329 470756 458650 612932 297550
246842 915649 9± (205 decimals totalize 865.)

2 RAISED TO THE 721ST POWER.

11 031304 526203 974597 457456 414861 827591 216226 218170
224705 794538 792432 397774 848431 640257 320003 887617
175667 569787 102671 861633 294128 382337 464639 166223
001902 133228 245297 232354 359845 986844 033174 623155
170927 185464 197384 241152. (218 figures totalize 929.)

SQUARE ROOT OF 2 CARRIED TO 486 DECIMAL PLACES.

$\sqrt{2}$ = 1.414213 562373 095048 801688 724209 698078 569671 875376
948073 176679 737990 732478 462107 038850 387534 327641
572735 013846 230912 297024 924836 055850 737212 644121
497099 935831 413222 665927 505592 755799 950501 152782
060571 470109 559971 605970 274534 596862 014728 517418
640889 198609 552329 230484 308714 321450 839762 603627

995251 407989 687253 396546 331667 408283 959041 684760
297667 684273 862638 670905 164606 038203 518674 278823
457716 756598 936147 683830 428020 835398 973351 758630
743182 214425 593909 415560 306506 208077 018188 034610
622246 + (486 decimals totalize 2111.)

(This number was computed and verified by Mr. J. M. Boorman of New York, and is found in *The Mathematical Magazine* (published by Artemas Martin, M. A., Erie, Pa.,) No. 10, page 164. Mr. Boorman computed the square root of 2 to 34 more decimal places, or 520 in all, which is only 87 less than the extent to which the received value of π was computed by Mr. Shanks.)

In a work entitled "The Square Root of Two, or the Common Measure of the Side and Diagonal of the Square; also, the Square Root of Two, by Division alone, to 144 Decimal Places," by William A. Myers, 1874, the square root of 2 coincides with the above to the 96th decimal place inclusive; from the 97th to the 144th inclusive, he gives the following figures, which are probably wrong:

563643 977195 724018 929160 771077 122365 330384 600627

INTEGER 1 WITH FIRST 333 DECIMALS OF THE $\sqrt{2}$, SQUARED.

The integer 1 with the first 333 decimals of the $\sqrt{2}$, *squared* produces the following, which contains 667 figures, and Mr. Boorman says, is "undoubtedly the largest square number ever computed:"

1.999999 (and 324 more 9's inserted here, in 54 periods, six in each,)
997849 553453 840534 947811 584454 819326 925014 318295
914544 801818 976523 919014 733545 342539 155429 965387
461306 426495 155193 487390 836452 559388 759965 846607
768752 313845 826516 448345 426858 870864 082136 258680
639474 906311 646204 546628 773418 189094 922517 782767
761054 697553 522368 472093 420695 554590 621177 140096
690265 912807 512270 189629 675625 207498 095649 555856
(667 figures totalize 4575).

Mr. Boorman also computed the square root of 3 to 246 decimal places, and verified the first 98 decimals. The figures are as follows:

SQUARE ROOT OF 3 TO 246 DECIMAL PLACES.

$\sqrt{3}$ = 1.732050 807568 877293 527446 341505 872366 942805 253810
380628 055806 979451 933016 908800 037081 146186 757248
575675 626141 415406 703029 969945 094998 952478 993520
846889 105764 348475 097760 422180 593969 224053 405731
716104 909309 807129 140548 504914 094494 944077 202209
398943 ± (247 figures totalize 1118).

ASHER B. EVANS'S VALUE OF x AND y FOR $x^2-940751y^2=1$.

In 1860, Prof. Asher B. Evans, of Lockport, N. Y., solved the equa-

tion : $x^2-940751y^2=1$, and published the value of x and y as follows, and asked, "has any larger numbers than these ever been found in solving independent equations of the second degree"?

$x=$ *1052 442265 723679 403769 386042 332565 332655 403940 191478 220799.* (58 figures totalize 244).

$y=$ *1 085077 945859 876434 650947 825813 724885 761762 667300 102720.* (55 figures totalize 255).

ARTEMAS MARTIN'S LEAST VALUE OF x AND y FOR $x^2-9317y^2=1$.

In 1876, Artemas Martin, M. A., of Erie, Penn., solved the equation : $x^2-9317y^2=1$, and published the value of x and y as follows, the least numbers that satisfy the equations :

$x=$ *1 087319 469877 070045 654171 500019 972689 878078 955845 851165 794522 041819 432604 428846 808167 197337 118849.* (97 figures totalize 460).

$y=$ *10974 071089 678774 410161 078963 233070 156422 894010 351506 814076 536718 633072 745503 799243 013892 140880.* (95 figures totalize 387).

DR. JOHN WALLIS'S EQUATION : $x^3-2x=5$.

The well-known equation, "$x^3-2x=5$," proposed by Wallis, has been one of interest to mathematicians. Fourier in 1831 carried the decimals by his method to 33 places; others by different methods have carried it still further. Wm. H. Johnston of Dundalk, England, in 1848, on Christmas, carried it to 101 decimal places. In 1851, J. Powers Hicks carried the result to 152 decimal places as follows :

$x=$ *2.094551 481542 326591 482386 540579 302963 857306 105628 239180 304128 529045 312189 983483 667146 267281 777157 757860 839521 189062 963459 845140 398420 812823 700843 722349 91.* (153 figures totalize 680).

After Christmas in 1851, Prof. DeMorgan, took Mr. Johnston's solution, and retained it, and gave him this equation to solve by the same method that he solved the "Wallis equation," and asked him to bring him the result : $y^3-90y^2+2500y-16000=0$. Mr. Johnston in due time returned with the following value of y correct to the last decimal,—the same number of places as his value of x in the former equation—101 places :

$y=$ *9.054485 184576 734085 176134 594206 970361 426938 943717 608196 958714 709546 878100 165163 328537 327182 228422 42139.* (102 figures totalize 461).

Mr. Johnston was next shown the two results, the value of x and y side by side, and at first could see no relation. But he was informed that the relation between the roots of these equations is $y=30-10x$. Accordingly, each place of y is the difference from 9 of the following place of x; or, one-tenth of y is the difference of the decimals of x subtracted from 9's. Had Mr. Johnston known this he could have produced his result at once from Mr. Hicks's value of x, and carried his own value of y to 50 decimals further, or 152 places. The additional 50 decimals are as follows:

160478 810987 036540 154859 601579 187176 299156 277650 08.

(50 figures totalize 229. $461+229=680$).

THE REPETEND OF $1\div337$.

The last example suggests one more decimal, which, though easily calculated, illustrates a peculiar property of certain numbers, whose reciprocals are repeating, after one less number of decimals than the number. Let us take 337. Then $1\div337$ and carried to 336 decimals will produce the following repetend:

$1\div337=$002967 359050 445103 857 66 765578 635014 836795
252225 519287 833827 893175 074183 976261 127596
439169 139465 875370 919881 305637 982195 845697
329376 854599 406528 189910 979228 486646 884272
997032 640949 554896 142433 234421 364985 163204
747774 480712 166172 106824 925816 023738 872403
560830 860534 124629 080118 694362 017804 154302
670623 145400 593471 810089 020771 513353 115727.

(336 decimals totalize 1512).

The first 168 decimals subtracted from 9's leave the last 168 decimals, which is a property of these peculiar numbers. When the first half of the repeating decimal is obtained, the last half can be immediately set down by subtracting the first half from 9's, leaving, in this example, the above italic figures. Therefore, each vertical single-figured column is a constant number of 9's,—that is 4 9's, and hence each sum up 36; and 42 columns (6 columns in 7 periods) multiplied by 36 gives a product of 1512, verifying the actual addition, horizontally.

The above numbers are each summed for the purpose of detecting any typographical errors. This is done in Knight's "C clopædia of Arts and Sciences," in the columns, horizontally, in the value of π there given from Mr. Shanks's "Contributions," and agrees with that of π as given on page 631.

COINCIDENTAL LOGARITHMS.

The following numbers are peculiar, inasmuch as the logarithms *of the numbers* on the left side *are the numbers* on the right side, and the figures are the same in each respectively, the decimal point only being changed to separate the *index* or *characteristic*:

1.3712885742385 42 = 0.13712885742385 42
10.00000000000000 = 1.00000000000000 0
237.5812087593221 = 2.3758120875932 21
3550.2601815865 91 = 3.5502601815865 91
46692.4683287775 8 = 4.6692468328777 58
576045.6934135527 = 5.7604569341355 27
6834720.776754357 = 6.8347207767543 57
78974890.31398144 = 7.8974890313981 44
895191599.8267839 = 8.9519159982678 39
9999999999.999999 = 9.9999999999999 99

HOOIAIOAI. (Vol. I, p. 122, 160.) What is the pronunciation (and meaning) of the word "Hooiaioai (8 vowels), mentioned in Max Müller, "Lectures on Language," second series? ORTHO.

In J. P. Lesley's lectures, entitled "Man's Origin and Destiny, Sketched from the Platform of the Sciences," page 170, it says:

"Müller recites from the Honolulu newspaper, *The Polynesian* of 1862, an etymology of the Hawaian word *Hooiaioai* (*to testify*), viz.: from five roots hoo-o-ia-io-ai, meaning causation, interjection, pronoun definite, rapid and thorough movement resulting in realization and completion—or in English words, *make that completely out to be a fact*, Hooiaioai; *testify to its truth*."

AUTHOR OF TELEGONIA. (Vol. I, p. 124.) About 2,450 years ago, a poem was written called "Telegonia," intended as a continuation of the "Odyssey" of Homer. I have long tried to find the name of the author. Can you help me? SUBSCRIBER.

The author of the "Telegonia" was one Eugamon (by others called Eugrammon), of Cyrene. See his name in Thomas's "Biographical Dictionary." Also, in Eustathius (edition of Rome, 1542-50), p. 1800. Syncellus says that Eugamon lived in the time of Æsop.

PRIGGLES, San Francisco, Cal.

WHO WAS BONARABA? (Vol. I, 281.) H. K. A.

I suspect "Bonaroba" is meant. If so, it is not a proper name, but a slang term current two centuries or more ago, meaning a courtesan. PRIGGLES.

Discoveries, Inventions, Improvements.

Astronomical observations first made in Babylon,	B. C. 2234
Lyre invented,	2004
Sculpture,	1900
Letters invented by Memnon, the Egyptian,	1821
Chariots of war,	1600
Alphabetic letters introduced into Europe,	1500
Iron discovered in Greece by the burning of Mount Ida,	1406
Seamen's compass ivented in China,	1120
Gold and silver money first coined by Phidon,	894
Parchment invented by Attalus,	887
Weights and Measures instituted,	869
First eclipse observed,	721
Ionic order used in building,	650
Maps and globes invented by Anaximander,	600
Sun dials invented,	558
Signs of the Zodiac invented by Anaximander,	547
Corinthian order of architecture,	540
First public library at Athens,	526
Silk brought from Persia to Greece,	325
Art of painting brought from Etruria to Rome,	291
Solar quadrants introduced,	290
Mirrors in silver invented by Praxiteles,	288
Silver money first coined at Rome,	269
Hour glass invented in Alexandria,	240
Burning mirrors invented by Archimedes,	212
First fabricating of glass,	200
Fisst library foundcd at Rome,	167
Brass invented,	146
Paper invented in China,	105
Rhetoric first taught at Rome,	87
Blister plasters invented,	60
Apple trees brought from Syria and Africa into Italy,	9
Vulgate edition of the Bible discovered,	218
Porcelain invented in China,	274
Water-mills invented by Belisarius,	555
Sugar first Mention by Paul Eginetta, a physician,	625
Writing pens first madd from quills,	635
Stone buildings introduced into England, by Benet, a monk,	670
Couriers or posts invented by Charlemagne,	808
Arabic figures invented,	813
Lanterns invented by king Alfred,	890
High towers first erected to churches,	1000
Musical notes invented by Guy and Aretin,	1021
Heraldry originated,	1100

Distillation first practiced,	1150
Glass windows first used in England,	1180
Chimneys built in England,	1236
Lead pipes for conveying water invented,	1252
Magic lanterns invented by Roger Bacon,	1290
Tallow candles first used,	1290
Fulminating powder invented by Roger Bacon,	1290
Spsctacles invented by Spina,	1299
Windmills invented,	1299
Alum discovered in Syria,	1300
Paper made of linen,	1302
Gunpowder invented,	1330
Canon invented,	1330
Woollen cloths first made in England,	1331
Painting in oil colors,	1410
Muskets first used in England,	1421
Pumps invented,	1425
Printing invented,	1441
Wood cuts invented,	1460
Engraving on copper,	1460
Almanacs first published in Buda,	1460
Printing introduced into England by Caxton,	1470
Watches invented at Nuremberg,	1477
Tobacco discovered in St. Domingo,	1496
Shillings first coined in England,	1504
Punctuation in literature introduced,	1520
Spinning-wheels invented at Brunswick,	1530
Pins invented,	1543
Needles first made in England by an Indian,	1543
Sextants invented by Tycho Brahe,	1550
Coaches first used in England,	1580
Telescopes invented by Jansen,	1590
Thermometers invented by Drebel,	1620
Barometers invented by Torricelli,	1626
Coffee brought to England,	1641
Air pumps invented,	1650
Air guns invented by Buter,	1656
Pendulums for clocks invented,	16
Engines to extinguish fiee,	16c6
Galvanism discovered,	17 7
Bayonets invented at Bayonne, France,	1670
Telegraphs invented,	1687
Stereotype printing invented,	1785
Vaccination discovered,	1798
Life boats invented,	1801

Books and Pamphlets Received.

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NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

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"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

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ONE DOLLAR A YEAR IN ADVANCE.

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"BOGUS." This word is a corruption of the name of one *Borghese*, a very corrupt individual, who, twenty years ago or more, did a tremendous business in the way of supplying the great West, and portions of the Southwest, with counterfeit bills and bills on fictitious banks. The Western people fell into the habit of shortening the name of Borghese to that of *Bogus;* and his bills, as well as all others of like character, were universally styled by them "*bogus* currency." By an easy and not very unnatural transition, the word is now applied to other fraudulent papers, such as sham mortgages, bills of sale, conveyances, etc.—*Boston* (*Mass.*) *Courier*, June 12, 1857.

"BUNCOMBE." Several years ago, in Congress, the member from this district (in North Carolina) arose to address the House, without any extraordinary powers, in manner or matter, to interest the audience. Many members left the Hall. Very naively he told those who remained that they might go too; he should speak for some time, but he was only "talking for *Buncombe*." — *Wheeler's History of North Carolina.*

PROX, OR PROXY. The use of these words is confined to the States of Connecticut and Rhode Island. *Prox*, in Rhode Island means the ticket or list of candidates at elections presented to the people for their votes. By a law of the colony of Providence Plantations passed in the year 1647, the General Assembly was appointed to be holden annually, "if wind and weather hinder not, at which the general officers of the colony were to be chosen." This clause made it convenient for many to remain at home, particularly as they had the right to send their votes for the officers by some other persons; hence the origin of these terms *prox* and *proxy votes*, as applied to the general mode of voting for State officers in Rhode Island.—*Staple's Annals of Providence*, p. 64.

INDIAN SUMMER. The short season of pleasant weather usually occurring about the middle of November, is called the "Indian Summer," from the custom of the Indians to avail themselves of this delightful time for harvesting their corn; and the tradition is that they were accustomed to say "we always have a second summer of 9 days just before the winter sets in." It is a bland and genial time, in which the birds, insects, and plants feel a new creation, and sport a short-lived summer ere they shrink finally from the rigor of the winter's blast. The sky in the meantime is generally filled with a haze of orange and gold intercepting the direct rays of the sun, yet possessing enough of light and heat, to prevent sensations of gloom and chill, while the nights grow sharp and frosty, and the necessary fires give cheerful forecast of the social winter evenings near at hand. This season is synonymous with the "Summer of St. Martin" of Europe, which derives its name from the festival of St. Martin, held on November 11th.—*Bartlett's Dictionary of Americanisms*, p. 215.

The Lord's Prayer at Different Periods.

The following is the most complete and comprehensive collection of the various versions of the "Lord's Prayer," as given in the Gospel according to Matthew, which has been published. It in itself illustrates, in a most interesting manner, the changes the English language has undergone during its history, as well as the progressive state of the English translation of the Bible at the several dates indicated. These several versions are in the Gothic, Anglo-Saxon, Danish-Saxon, Scotch and English:

GOTHIC, A. D. 360. Swa nu bidjaith jus: (So now bid [pray] ye:) Atta unsar thu in himinam, (Father our thou in heaven,) Weihai namo thein. (Be sanctified name thine.) Kwimai thiudinassus theins, (Come kingdom thine,) Wairthai wilja theins, swe in himinam jah ana airthai. (Be done will thine, so in heaven and on earth.) Hlaf unsarana thana sintainan gif himma daga. (Loaf our the daily give us this day.) Jah aflet uns thatei skulans sijaimra swa-swe jah weis afletan thain skulan unsaaim. (And off-let us in that debtors [we] are so as also we off-let the debtors our.) Jah ni briggais uns in fraistubnjai. (And not bring us in temptation,) Ak lausai uns of thamma ubilin. (And loose us of the evil.) Unte theina ist thindau gardi, jah mahts, jah wulthus in alwins. Amen. (Because thine is kingdom and might and glory in æons. Amen.)

ANGLO-SAXON (about 700). Uren Fader thic arth in heofnas, sic gehalgud thin noma. To-cymeth thin ric, sic thin willa sue is in heofnas and in eortho. Uren hlaf ofer-wirtlic sel us do-dæg, and forgef us scylda urna, sue we forgefen scyldgun urum. And no inlead usith in costunung. Ah gefrig urich from ifle. Amen.

DANISH-SAXON (about 875). Eornistlice gebiddath cow thus: Fæder ure thu the eart on heofnum, si thin noma gehalgod. To be come thin rice. Geweorthe thin willa on eothan, swa swa on heofenum. Ume dæghwamlican hlaf syle us to-dæg. And forgyf us ure gyltus, swa swa we forgifath urum gyltendum. And ne gelæde thee us on costunge, ac alys us of yfle: Sothlia.

DANISH-SAXON (about 880). Translated by Ældred.) Fader uren, thu arth in heofnum, si gehalgud nama thin, to-cymeth ric thin, sie willo thin suæ is in hoefne and in eortha. Hlaf usenne of wistlic sel, us to-dæg, and forgef us scylda urna suæ ue fergefen scyldgum usum. And ne inlæd usih in costunge. Uh gefrig usich from yble. *Amen.*

DANISH-SAXON (about 900). Thu ure Fader the eart on heofenum si thin gehalgod. Cume thin rice, si thin willa on eartha swa swa on heofenum. Syle us to-dæg urne dagwaulican hlaf, and forgif us ure lyltas swa swa we forgifath tham the with us agyltath, and ne læd thu is on costnung, ac alys fram yfele. *Amen.*

OLD ENGLISH (about 1156). Metrical version by Pope Adrian).

Ure Fadyr in heavenrich
Thy name be halyed everlich.
Thou bring us thy michel bliss :
Als hit in heaven y-do,
Evar in yearth beene it also.
That holy bread that lasteth ay
Thou sent it us this ilke day.
Forgive ous all that we have don,
As we forgiveth uch other mon.
Ne let ous fall into no founding
Ac shield ous fro the fowle thing.
Amen.

OLD ENGLISH (about 1160). Ure Fæder thu the on heofene eart, syo thin name gehaleged. To-come thin rice, geworde thin wille on heofene and on earthe. Syle us to-dag urne daighwamliche hlaf. And forgyf us ure geltes swa we forgyfath ælcen, thare the with us agyeteth, and ne læd thou us on costunuge, ac alys us fram yfele. *Amen.*

ENGLISH. (Manuscript of the 13th century.) Fader oure that art in heve, I-halgoed bee thi name, I cume thy kinereiche, y-wor the thi wille also is in hevene so be on erthe. Oure iche-dayes bred gif us to-day, and forgif us oure gultes also we forgifet oure gultare, and ne led ows nowth into fondingge, auth ales ows of harme. *Amen.*

ENGLISH, 1360. (Wycliffe's New Testament.) Our Fadir that art in hevenes, halwid be thi name, thy kyngdom cumme-to, be thi wille don as in heven and in erthe; gif to vs this day ouer breed oure other substannce, and forgeue to vs ouer dettis as we forgeue to our dettours. And leede vs nat in to temptacioun, but delyuere vs fro yuel. *Amen.*

ENGLISH, 1388. (Purvey's Recension.) Our Fadir that art in heuenes, halewid be thi name, thi kingdom come-to, be thi will done in erthe as in heuene; gyve to us this dai oure breed over other substannce, and forgyue to vs oure dettis as we forgyuen to oure detouris, and lede vs not in to temptacioun, but delyuere vs fro yuel. *Amen.*

ENGLISH (about 1430). Oure Fadir that art in hevenes, halewid be thi name. Thy kingdom come to thee. Be thi will don in earthe as in hevene. Give to us this day oure breed over othre substance. And forgive to us oure dettis as we forgiven oure dettours. And lede us not into temptation. But deliver us from ivel. *Amen.*

ENGLISH, 1525. (Tyndale's New Testament.) O ovre father which art in heven. Halowed be thy name. Let Thy kingdom come. Thy will be fulfilled, as well in erth as hit ys in heven. Geve vs this daye our dayly breade. And forgeve vs oure trespases even as we forgeve them which trespas vs. Lede us not into temptation, but delyvre vs from yvell. *Amen.*

ENGLISH, 1555. (John Bradford, martyr.) Our Father which art in heaven, hallowed be thy name. Let thy kingdom come. Thy will be done in earth as it is in heaven; give us this day our daily bread, and forgive us our debts, as we forgive them that are debtors unto us. And lead us not into temptation, but deliver us from evil:

for thine is the kingdom, thine is the power, thine is the glory forever *Amen.*

ENGLISH, 1560. (Geneva version.) After this manner therefore pray yee: Our Father which art in heauen, halowed be thy name; thy kingdome come, thy will bee done even in earth as it is in heauen. Give vs this day our daily bread, and forgive vs our dettes as we also fergive our detters, and leade vs not into tentation but deliuer vs from evill; for thine is the kingdome and the power and the glory forever. *Amen.*

SOUTH SCOTTISH. Our Fader whilk ar in heven, halovit be thy name, thy kingdom cum, thy uil be doin in erth as it is in heven. Giff uss yirs day our daily bred, and forgif us our sinnis as we forgif them that sin agains us, and led us not into tentation, but delyver us from evil. *Amen.*

SCOTTISH. Our Father guhilk art in heawine, sanctifeit be thy name. Thy kingdom cum, thy will be done in earth as it is in heawin. Giw us this day our daylik breid, and forgiwe us our debts as ve forgiwe our debtours. And lead us noeht in tentatine, but delywer us frome ewill. *Amen.*

ENGLISH, 1760. (Anthony Purver, Quaker.) Thus therefore do pray: Our Father who art in heaven, sacredly reverenced be thy you name. Let thy kingdom come; may thy will be done even on the earth according as in heaven. Give us our daily bread to-day, and forgive us our trespasses as we also forgive those that trespass against us. And do not bring us into trial, but deliver us from wickedness; since the kingdom, power, and glory is thine forever. So let it be.

ROMAN CATHOLIC, 1609. (Douay Version.) Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our snpersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen.

AUTHORIZED ENGLISH VERSION, 1611. (King James.) Our Fathe which art in heaven, Hallowed be thy name. Thy kingdom come Thy will be done in earth, *as it is* in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, forever. Amen.

THE NEW VERSION. Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one.*

The New Scriptures,

ACCORDING TO DARWIN, HUXLEY, SPENCER, AND TYNDALL.

Genesis, Chapter II. 1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the Unknowable said; "Let atoms attract; and their contact begat light, heat, and electricity.

4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air and water.

5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption produced the organic cell.

6. And cell by nutrition evolved primordial germ and developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

7. And animalcule begat ephemera; then began creeping things to multiply upon the face of the earth.

8. And earthy atoms in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

9. And animalcule in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

10. And by accretion and absorption came the raidiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.

11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evoluted the bipedal mammalia.

12. And every man of the earth while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon.

13. Out of the ascidian came the amphibian and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.

14. And out of the simiadæ the lemur prevailed among his fellows and produced the platyrhine monkey.

15. And the platyrhine monkey begat the catarrhine monkey, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longiminous orang, and the orang begat the chimpanzee, and the chimpanzee evoluted the what-is-it.

16. And the what-is-it went in to the land of Nod and took him a wife of the longimanous gibbons.

17. And in process of the cosmic period there were born unto them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathus, the troglodyte, the auiocht-

thon, the terrigen—these are the generations of primeval man.

19. And primeval man was naked and not ashamed, and lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritence and natural selection did he progress from the stable and homogeneous to the complex and heterogenous — for the weakest died and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacities for prey.

22. For behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten aud the slow men starved to death.

23. And as types were differentiated the weaker types continually disappeared.

24. And the earth was filled with violence, for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.

Some Curious Anachronisms. The immortal Shakespeare sometimes got his dates confused; for instance: In his Coriolanus, he says of C. Marcius, "Thou wast a soldier even to Cato's will," when in fact Marcius Cariolanus was banished from Rome and died over two hundred years before Cato was born.

Again: His reference in the same play of Marcius sitting in state like Alaxander: The latter was not born for a hundred and fifty years after the death of Cariolanus.

He also says in Julius Cæsar: "The clock strikes three," when in truth and in fact there were no striking clocks until more than eight hundred years after the death of Cæsar.

And still another inaccuracy in this immortal writer's statement in his play of Macbeth, where he speaks of cannon; cannon were not invented until 1346, and Macbeth was killed in 1054.

H. B. J., Toledo, O.

Curious Will. Among curious bequests to wives, that of John Lambeth, who died in 1791, is conspicuous for its bitterness. After declaring that "the strength of Sampson, the genius of Homer, the prudence of Augustus, the patience of Job, the philosophy of Socrates, the subtlety of Hannibal, the vigilence of Hermognes, would not suffice to subdue the perversity of her character," he bequeathed to his wife Elizabeth the sum of one shilling! Caxton.

[*Counting-Out Rhymes in Many Languages.*

The plan of using short doggerels to determine the leader or starter of certain round games seems to obtain among the children of all civilized and semi-civilized races. In previous communications we gave twenty examples of the counting-out rhymes used by children in America and Great Britain; the following selected from our large collection shows the wide distribution of these singular verses and sentences.

I. *Germany.* The German language abounds in entertaining examples; students of folk-lore have published extensive collections rom which we cull a single rhyme; like many of those in English it s chiefly gibberish and hence untranslatable.

Ene, mene, mino,
Gale, rede, zino,
Gale, rede, us,
Wer es sein muss.—*Baden.*

II. *Platt-Deutsch.* As might be expected similar doggerels occur in the Platt-Deutsch dialect, that singular corruption of German which strongly resembles the English. One example must suffice; it is easily understood by those familiar with German.

Jochen bim den Pudel an,
Dat he mie nich bieten kann;
Bitt he mie, verkleg ick die,
Hunnert Daler kost et die.—*Schleswig-Holstein.*

III. *France.* In French, the jingle or rythm, characteristic of many of the doggerels in nearly all languages, is less perfectly preserved, or reasons obvious to students. A single example must suffice.

Picoti, picota,
Sur le mur mange des noix.
Picoti, picota,
Leve ton queue et puis t'en va!—*Paris.*

IV. *Italy.* In Italy the counting-out process is accomplished by the aid of such rhymes as this; the significance is obvious.

Pan uno, pan due,
Pan tre, pan quattro,
Pan cinque, pan sei,
Pan sette, pan otto, pancotto!—*Italy.*

V. *Spain.* The orthography of the following is uncertain:

Una dola tellica tola,
Chini, caneta, consequita neta;
Bene rey, bene reyna
Inkla, binkla doca son.

VI. *Portugal.*

P ico, pico, masa, rico,
Que m te den tamanho vico.

Sweden.

Apala, massla,
Meslnka, meso,
Sebedel, sebedo,
Extra, lara,
Kajas, Sara,
Heck, veck,
Vällingseck,
Gack du din lange man veck,
Ut!

In this Swedish rhyme, quoted from Arwidsson, the last two lines only have sense :

Go thou thy length man away,
Out!

VIII. *Turkey.* The following is contributed by an Armenian merchant residing in this country ; his description of its use by children leaves no doubt as to its being a counting-out rhyme :

El, el, eopéné,
Sovouk sooya sagnama ;
Gildém Halep yolena;
Halep dedi giun Pazar.
Haldé boona cheek bouni.—*Constantinople.*

Which may be translated thus :

Hand, hand, in the hand ;
With cold water cream,
I went away to Halab;
Haleb says to-day is Sunday.
This and that, draw this !

IX. *American Indians—Penobscot Dialect.* Mr, S. Shay, an intelligent Penobscot of Oldtown, Maine, contributes the following sentence used in counting-out ; it cannot be translated, being "Penobscot gibberish."

Ani, kabi, laois, aklis, antip.

This is pronounced :

Ah'-me, kah'-bec, lahwis, ahklis, untip.

These words differ radically from the ordinary numerals in the Penobscot.

X. *Marâthî Dialect of Poona, India.* Several sentences and rhymes from Poona, in the Marâthî dialect, have reached us from two sources. We give two examples :

a. Ha hoo, ta too,
Pooska, bramina, padala, stoo.

b. Atakan, patakan bāwan bichawī,
Khombadi khaw dir khaw,
Han mat ghodā, tāyam tūyam,
Sūt, lūk, būt, luk.

XI. *Japan.* A correspondent in Yokohama sends us the following: "In games, such as blind man's buff, the one to be blindfolded is

called *Oni* (pronounced Oh-nē) meaning devil or evil spirit. The following words are used in counting out:

Chu, chu, ta, ka, nochu.

Each player holds one sleeve of his coat in his hand, the leader strikes a sleeve at each of the words and the child on whom the last word falls steps out, and so on until only one is left who becomes the *Oni*. Sometimes these words are used on the same plan:

Ichiku, tachikio, tayemosaro, otoshimesamaga, chiugara, mo, ni, owarite, kikaba, hobo, hahs, no, kul.

[The writer is desirous of obtaining additional counting-out rhymes in the languages named and in as great a variety of languages as possible; to this end he begs the coöperation of all who may read these lines. Persons willing to assist in collecting these rhymes should satisfy themselves that the rhymes are actually used in "counting out" and are not mere nursery jingles. When possible, translations should accompany the originals. It is suggested that persons interested should by correspondence secure rhymes from friends, missionaries, teachers, and others residing in foreign lands. Details of any peculiar customs of the children using the rhymes will be welcome. All correspondence will be thankfully received and duly acknowledged. Address communications to Prof. H. C. Bolton, Trinity College, Hartford, Conn.]

Shoe Pegs. In 1818 Joseph Walker of Hopkinton, Mass, invented shoe-pegs. Nothing but sewed work had been used previous to this invention.

Precious Stones. The hardness of precious stones is in the following order: Diamond, ruby, sapphire, topaz, hyacinth, emerald, garnet, amethyst, agate, turquoise, and opal.

The Turquoise has long been considered by the Hindoos as a preserver against violent death, and it is notable that nearly every Russian officer wears a ring in which a turquoise is set by way of a talisman against violent death.

Hairy Hearts. Speaking of hair Pliny tells us that the heart of Aristomenes, the Messenian, was hairy, and the same story is told of Homogenes, the rhetorician, and Leonidas, king of Sparta.

Caxton.

The once famous song, "John Brown's Body," was composed one evening in the summer of 1861, around the camp fire of Co. E, 6th Maine Volunteers, at Chain Bridge, D. C. The authors were Charles A. Pillsbury now a resident of Roanoke, Va.; L. Schuyler Wardwell, now editor of the *Clipper*, Bucksport, Me.; and G. C. Irvine, an artist, now in San Francisco, Cal. A. F. Chase, Bryant's Pond, Me.

AN ANCIENT RECEIPT FOR MAKING COFFEE. The use of coffee as a beverage is said to have prevailed in Persia as early as A. D. 875, and in Arabia about the 15th century. The earliest written records of the use of coffee are by Arabian writers of that period. The first English writer who notices coffee is said to be Burton in his "Anatomy of Melancholy" (1621), who writes: "The Turks have a drink called coffee (for they use no wine), so named of a berry as black as soot and as bitter, which they sip up as warm as they can suffer, because they find by experience that that kind of drink so used helpeth digestion and preserveth alacrity." The first coffee-house in London dates from 1652; it was open in George-yard, Lombard street, by a Greek named Pasquet who had accompanied home an English Turkey merchant named Edwards. This same Pasquet afterwards went to Holland and established the first coffee-house in that country.

The use of the beverage in England was at first confined to the wealthy and to epicures, but made steady progress, and ten years later coffee is spoken of as "now much used." At this date (1662), the traveler Thévenot introduced it into France.

A curious and somewhat rare book which has recently come into my possession contains a receipt for making coffee which must be among the earliest, for the book was published at London in 1662. It bears the following title:

"THE UNLEARNED ALCHYMIST HIS ANTIDOTE; or a more full and ample explanation of the use, benefit and virtue of my PILL * * * * also sundry plain and easie receits which the ingenuous may prepare for their own health. By Richard Mathew, and are to be had at his house by the Lyons Den at the Tower, next Gate to the By-ward. London, printed for Joseph Leigh, at the upper end of Bazing-hall street, near the Nags Head Tavern, and are there to be sold together with this Pill, and by Giles Calvert at the west end of Pauls, 1662."

After extolling the virtues of his pill quite in the style of modern quack medicine advertisements the author gives a receipt:

To make the drink that is now much used called Coffee.

"The coffee-berries are to be bought at any Druggist, about three shillings the pound; take what quantity you please and over a charcole fire in an old pudding pan, or frying pan, keep them always stirring until they be quite black, and when you crack one with your teeth that it is black within as it is without; yet if you exceed, then do you waste the Oyl, which only makes the drink; and if less, then

will it not deliver his Oyl which must make the drink ; and if you should continue fire till it be white, it will then make no coffee, but only give you its Salt. The Berry prepared as above, beaten, and forced through a Lawn Sive, is then fit for use.

Take clean water, and boil one-third of it away what quantity soever it be, and it is fit for use. Take one quart of this prepared Water put in it one ounce of your prepared coffee, and boil it gently one quarter of an hour. and it is fit for your use ; drink one quarter of a pint as hot as you can sip it.

Note, that instead of coffee, take English wheat, and thou wilt find it in all points as good & as profitable for thee, as I have wought & proved it, and speak it from knowledge ; and I do from my heart bear witness to this drink as the best & safest for the health of man's body ; And further I do know that it doth abate the fury and sharpness of the Acrimony, which is the gender of those Diseases called Cronical. And although it doth want fermentation, yet hath it the true strength of the grain if it be wel prepared, and doth in no wise fume to intoxication, for that it is unfermented ; and undoubtedly those which love health, will love this drink ; and is an absolute enemy unto Nature's enemies." DJAFAR.

A SUBLIME PRAYER. Flacount, in his history of the Island of Madagascar gives us a sublime prayer used by the people we call savages :

"O Eternal ! have mercy upon me, because I am passing away : O Infinite ! because I am but a speck : O Most Mighty ! because I am weak : O Source of Life ! because I draw nigh to the grave : O Omniscient ! because I am in darkness : O All-bounteous ! because I am poor : O All-Sufficient ! because I am nothing."

NOAH'S PRAYER OVER ADAM'S BODY. Fabricius, in his collection of apocrypha of the Old Testament, has preserved the prayer of Noah offered daily in the ark, beside the body of Adam, which he bore with him, to bury it one Golgotha ;

"O Lord, Thou art excellent in truth, and nothing is great beside Thee ; look upon us in mercy; deliver us from this deluge of water for the sake of the pangs of Adam, the first who mThou didst make ; for the sake of the blood of Abel, the holy one ; for the sake of just Seth, in whom Thou didst delight ; number us not among those who have broken Thy commandments, but cover us with Thy protection, for Thou art our deliverer, and to Thee alone are due the praises uttered by the works of Thy hands from all eternity." And all the children of Noah responded, "Amen, O Lord."—*Legends of the Patriarchs and Prophets by S. Baring-Gould*, p. 105.

Curiosities Concerning Celebrated Persons.

LAWRENCE STERNE, after a lifetime of peculiarities, and becoming notorious as an eccentric, curious and able writer, at his death was buried in a graveyard near Tyburn, belonging to the Parish of Mary-le-bone, and the "resurection man" disinterred his corpse and conveyed it to the professor of anatomy at Cambridge where being laid upon the dissecting table, was at once recognized by one of those present who knew him well while living.

GIBBON the historian was so very indolent that he never even pared his nails; his servant while he was reading took one of his hands, and after performing the operation of trimming the finger nails, laid down that and took up the other hand and served it likewise, — he in the meantime apparently not knowing what was goingon, and quietly pursued his studies.

GENERAL CHARLES LEE, second in command under Washington, upon his stopping at an inn with the sign of "Conistoga Waggon" in Market street, met Judge H. H. Breckenridge whose poignancy of satire and eccentricity of character was about a match for the General, had recently dipped his pen in gall and reached out for the General and greatly irritated him insomuch that Lee challanged him to single combat which Breckenridge declined in a very eccentric reply. Thereupon Lee furnished himself with a horsewhip and determined to chastise him ignominiously on the first opportunity. Seeing Breckenridge going down Market street a few days thereafter, he gave chase and Breckenridge took refuge in a public house and barricaded the door of the room he entered. A crowd at once gathered around to see the sport. Lee damned the Judge and invited him to come out and fight him like a man. Breckenridge replied that he did not like to be shot at, and made other curious observations which only increased Lee's irritation and the mirth of the crowd. Lee with the most bitter imprecations ordered him to come out, when he said he would horsewhip him. Breckenridge said that he had no occasion for a discipline of that kind. The amusing scene lasted for some time, until at length Lee finding that he accomplished no other object than calling out Breckenridge's wit for the amusement of the bystanders retired. This circumstance had such an effect upon him that in a few days he

was taken with a shivering, the forerunner of a fever from which he died October 2, 1782. Upon probating his will the following clause was found to be a part thereof:

"I devise most earnestly, that I may not be buried in any church or church-yard, or within a mile of any Presbyterian or Anabaptist Meeting-house; for since I have resided in this country, I have kept so much bad company when living, I do not desire to continue it when dead." M. O. WAGGONER, Toledo, O.

Questions and Answers.

MANUSCRIPT OF HENRY VI. (Vol. II, p. 565.) A PROTEST, (Vol. II, p. 605.) I notice that Alexander Hamilton "protests" against your using *j* in the reprint of the "Manuscript of Henry VI." He may be right in this, but he is not correct, when he says the *j* was introduced as late as the middle of the 17th century. I have a book entitled "A Theater of the Planetary Hovres," printed in London in 1631, in which the *j* occurs twice; each time in the word "majesty." This word appears three times in the book, which is a small one, and once the *i* is substituted. It would be interesting to hear from others as to the date when the *j* was introduced. The w is used throughout in this book—there being no instance of the combination vv, seen frequently in books of a later date. B. C. MURRAY, Dennison, Tex.

SIGNS OF THE ZODIAC. (Vol. II, p. 598.) A word regarding the "rule" of the signs of the Zodiac over the human body. This is undoubtedly one of the earliest schemes in the astrological system. In a Latin edition of Julius Firmicus, printed in 1551, I find precisely the arrangement seen in our almanac today. Firmicus wrote about A. D. 350. Claudius Ptolemy, to whom all astrologers look up to as standard authority, says nothing on the subject in his "Almagest," but in the "Centiloquy," attributed to him, is the following:

"20. Pierce not with an iron that part of the body which may be governed by the sign actually occupied by the moon."

This evidently alludes to the arrangement of the signs above referred to. It is doubtful if Ptolemy wrote the "Centiloquy," but its early date is not questioned. Ptolemy wrote in the 2d century.

B. C. MURRAY, Dennison, Tex.

"NATURE FORMED BUT ONE SUCH MAN," ETC. (Vol. I, p. 11.) Who said on the death of a cotemporary, "Nature formed but one such man and broke the die"? B. U. R.

(Vol. I, p. 23.) "Sighing that Nature formed but one such man,
And broke the die in moulding Sheridan."
—*Byron's Monody to Sheridan.*

J. H. DRUMMOND, Portland, Me.

True, the lines occur in Byron's "Monody on the Death of Sheridan," but did he perhaps not get the idea from Massinger's comedy, "The Parliament of Love"? (v.):

Nature desparing e'er to make the like,
Brake suddenly the mould in which 'twas fashioned.

And is it not probable that Massinger in his turn borrowed from the poem by Henry Howard, Lord Surrey, to his lady love?

I could rehearse, if that I would,
The whole effect of Nature's plaint,
When she had lost the perfect mould,
The like to whom she could not paint;
With wringing hands, how she did cry! . . . .
And this was chiefly all her pain.—
She could not make the like again. CAXTON.

SORTES. (Vol. II, p. 381.) I desire a clear definition of this word, *Sortes*. I cannot find it in Webster's "Unabridged Dictionary."

? ?

Your correspondent "? ?" will perhaps be further informed, in addition to the information appended to his question (Vol. II, p. 381,) by the following, taken from "H. T. Riley's "Dictionary of Latin and, Greek Quotations, Proverbs, Maxims, and Mottos," page 437:

Sortes Virgiliănæ—"The Virgilian Chances." A species of divination practised by the ancients, by opening the works of Virgil, and remarking the lines beneath the fingers the instant the leaves were opened. Spartianus tells us it was much practised by the Emperor Adrian. When the works of Homer were used it was called *Sortes Homericæ*—"The Homeric Chances."

The early Christians used a similar kind of divination with the Old Testament, and the Psalter, which was called *Sortes Sanctorum*, and was repeatedly condemned by the councils of the church.

Dr. Wellwood says that King Charles I, when on a visit to Oxford in company with Lord Falkland, tried "the Virgillian chances" in the Bodleian Library, and opened at the prophetic lines which the poet makes Queen Dido imprecate upon Æneas, commencing with line 615, of the Æneid, Bk. IV:

At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli.

"Persecuted by war and the hostilities of an audacious people, ex-

pelled from his own territory, torn from the embraces of Iülus."

There is yet another story where Aubrey relates the same account of the poet Cowley, and Charles, Prince of Wales, at Paris, in 1648.

MARK SWORDS.

PRESTER JOHN. (Vol. II, pp. 334, 374.) Some correspondent has twice used this name for *nom-de-plume*, and I am led to enquire why the historic personage thus wrote his name "Prester John"?

HERKIMER HUNTER.

Sir John Maundeville gives the origin of the priestly title of this Eastern despot, in his curious book of travels entitled "The Voiage and Travile which treateth of the way to Hierusalem and of Marvayles of Inde, and other Islands and Countryes," in these quaint words:

"So it befelle, that this emperour cam, with a Cristene knyght with him, into a chirche in Egypt: and it was Saterday, in Wyttson woke. And the bishop made orders. And he beheld and listened the survyse fulle tentyfly: and he asked the Cristene knyght, what man of degree thei scholden ben, that the prelate had before him. And the knyght answerede aud seyde, that thei scholde ben prestes. And then the emperour seyde, that he wolde no longer ben clept kyng ne emperour, but preest: and that he wolde have the name of the first preest, that wente out of the chirche; and his name was John. And so evere more sittens, he is clept Prestre John."

There is a letter extant, according to Albericus Trium Fontium, which was written by the mysterious personage, Prester John, and sent to Manuel Comnenus, Emperor of Constantinople (1143-1180). The letter commences: "John, Priest by the Almighty power of God," etc. Albericus calls him "Presbyter John."

THE CIVIL WAR. (Vol. II, p. 640.) What is considered to be the official date and the event for the closing of our late civil war?

OBELUS.

The first and last engagements between the armies were respectively: Fort Sumter, April 12, 1861; and Roco, Texas, May 10, 1865. The dates of the declaration of war and the finnal surrender may be considered as the beginning and ending of the war, and the dates wanted. E. S. D., Muskegon, Mich.

DELTAS OF RIVERS. (Vol. II, p. 639.) Are there any rivers, excepting Mississippi and Nile, which have deltas? WILLIAM JOHNS.

At least the following rivers have deltas, in addition to the above-mentioned: Ganges, Indus, Irawaddy, Volga, and Orinoco.

E. S. D., Muskegon, Mich.

"PLATO IS MY FRIEND, SOCRATES IS MY FRIEND, BUT TRUTH IS A GREATER FRIEND." (Vol. II, Preface, p. IV). I note that you give the Latin of the words here given. I have always heard this quoted with the name "Aristotle" in place of "Socrates." What is the authority for the line containing the name of Socrates?

PERMANENT SUBSCRIBER.

Glad to hear from this correspondent, and although he fails to give his real name in his communication, yet we recognize his chirography to be the same as "DAMOM," (Vol. II, p. 649,) whose critical eye observed the spelliugs of the word "Antient-Ancient," Vol. II, pp. 578, and 579.

The quotation in the preface of Volume II is found in H. T. Riley's "Dictionary of Greek and Latin Quotations, Proverbs, Maxims, and Mottos, including Law Terms and Phrases," p. 19; London, 1884:

Amicus Plato, amicus Socrates, sed magis amica veritas.—CICERO.

"Plato is my friend, Socrates is my friend, but truth is a friend I prize above both."

We are aware that there are two versions of this quotation. In McClintock & Strong's "Biblical, Theological and Ecclesiastical Cyclopædia," Vol. X, p. 174, it is given with the name of Aristotle in place of Socrates. Previous to using it ourselves in the preface we referred it to editors of works on quotations, one in New York and one New Jersey, for information as to which name was the correct one to insert, and where in Cicero's writings the quotation is found, but did not get the desired information. Who can enlighten us?

FATHER RASLE'S "STRONG BOX." (Vol. II, p. 560.) Can any one inform me if the "strong box" of Father Rasle, seized by Col. Thos. Westbrook at Norridwock, in 1721, is anywhere to be seen? (See account of same in Farmer & Moore's "N. H. Historical Collections," Vol. II, p. 108). S. P. M., Cape Elizabeth, Me.

A correspondent of the Boston *Transcript* of Feb. 15, 1886, says the "strongbox" of Father Rasle is in the posession of Falden of Maryland, who has promised to present it to the Maine Historical Society for its historic cabinet.

THE PARIS PROFESSOR. (Vol. I, p. 97.) What University professor of Paris said: "If a hungry ass is placed between two measures of oats, making the impression on its senses so he is incapable of choice, it must die of starvation." A. B. C., Montreal, Can.

Jean Buridau, A. D. 1315–1358. PRIGGLES.

LEVERETT SALTONSTALL'S WORKS. (Vol. I, p. 100.) The following quotation about books are ascribed to Hon. Leverett Saltonstall. Where are they found? "In winter you may reade them *ad ignem*, by the fireside; and in summer, *ad umbram*, under some shadie tree, and therewith pass away the tedious hours. H. K. A.

Leverett Saltonstall lived 1782–1845. No works of his are published. The passage quoted may have been quoted by him, but its English is two hundred years older. I do not recall where to look for it.

PRIGGLES, San Francisco, Cal.

MICHELAGNIOLO'S NAME. (Vol. I, p. 98.) Was the name of the celebrated sculptor, painter, and architect of St. Peter's Church in Rome, "Michael Angelo," "Michaelangelo," or "Michaelagnolo"?

JOAO.

He himself spelled it *Michelagniolo*. (See Grimm's or Wilson's Life). This is therefore his name. The forms Michaelangelo, Michael Angelo, etc., are translations; as if we should say *Lawrence* de Medici, *Lewis* Ariosto, etc. PRIGGLES.

"MEANEST OF MANDKIND." (Vol. II, p. 624.) What is to be understood by the word "meanest" in the followtng couplet from Pope's "Essay on Man," Epistle IV, lines 281-282? What figure of rhetoric applies to the latter half of the second line? Which of the Bacons is referred to? Z.

"If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind."

In my estimation the word in the couplet means: "The wisest (*man*), the brighest (*intellect*), the meanest (*in moral principle*) of all mankind." It refers to Francis Bacon, Lord Verulam, Viscount of St. Aldans. The figure of rhetoric is anticlimax.

J. H. W. SCHMIDT, Ansonia, O.

BOUNDARY OF DELAWARE. (Vol. II, p. 624.) Why has the northern boundary of Delaware a circular form? SARAH E. BURNS.

"Quisisms and its Key" says: "After William Penn (1644–1718) had obtained a grant of Pennsylvania, being desirous of ownring the land on the west bank of the Delaware to the sea, he procured from the Duke of York, in 1682, a release of all his title and claim to New Castle and *twelve miles* around it, and to the land between this tract and the sea. A line that was the arc of a circle of a twelve mile radius was then run from New Castle as a centre. When the 'three lower counties on the Delaware' became a state, they retained this boundary." J. H. W. SCHMIDT.

WHAT IS THE GOLOID DOLLAR. (Vol. II, p. 640.) What is the Goloid dollar? H. A. WOOD.

The Goloid Metric Dollar is so called because of its composition. It contains 75 centigrams of pure gold, 12 grams 75 milligrams of pure silver, and 1 gram 425 milligrams of pure copper. It weighs 14½ grams, which is a little less than 220 grains. In size it is slightly larger than the silver half dollar and about the same thickness. When issued (1878) it wos the exact equivalent of the gold and silver dollar; that is to say, two goloid metric dollars to a gold dollar and a silver dollar in intrinsic value.

On the obverse of the coin are a finely cut head of Liberty, with the words "E Pluribus Unum" above, the date, 1878 below, and on either side thirteen stars representing the thirteen states.

The reverse bears the words "United States of America 100 cents" within the outer circumference, are a chain of thirty-eight stars, representing the states of the Union, within which are the words arranged in tabular form:

"Goloid Metric. 1-G. 16.1-S. 1.9-C. Grains 14.25"

These coins are very rare. At a coin sale a few years ago, where one was offered, it was guranteed that only 25 were in existence.

H. K. A., Penn Yan, N. Y.

THE "OLD COQUINA FORT." (Vol. II, p. 591.) What of the "Old Coquina Fort," in or near St. Augustine? Who were the "Liberty Boys?" Who were the Minocrans? J. O. A.

This fort was built by the Spaniards of a sort of stone consisting mostly of shells, and called "Coquina." The "Liberty Boys" I don't know. The Minocrans were settlers from Minorcer, established in or about 1763 at New Smyrna, and afterwards at St. Augustine. See Lamer's "Florida," or any occount of Florida or St. Augustine.

PRIGGLES.

PRESIDENT'S CABINET. (Vol. II, p. 527.) Each President of the United States has had a Cabinet. From where was the idea derived? What historical precedents are found, and where? A. M. ADAMS.

The Cabinet of the President of the United States has no legal existence by that name. The name was applied to the consulting council formed by the heads of departments, from the natural transfer from the council of ministers employed by European sovereigns.

PRIGGLES.

"COUNTING-OUT" RHYMES. (Vol. II, pp. 484, 563.) I observe the "counting-out rhymes," and think the theory correct of Mr. C. G. Leland, imputing them to the gypsies. In my callow days at the district school in Verona, N. Y., we had the nearest like No. XX. (See Vol. II, p. 564). A variation was occasionally used, which we were told was Dutch, as follows:

Onery, ory, ickory, ze,
Hallibone, crack-a-bone, ten-or-o, lo,
Spin, spun—must be done,
Triddlecorn, traddlecorn, twenty-one.

The gipsey language is apparently a dialect of Hindustani. I have heard it represented as Sanskrit, but this was erroneus. The late Dr. James O. Noyes was of this opinion, however; but we may as well plead that the gypsies were Egyptians, from their name; and quote Bruce who was so certain that he found a Sanskrit-speaking race in Abyssinia. The Bhazigurs, or Nuts of India, appear to have been the stock from which the gypsies sprung. Their reeglious habits are peculiar. They often profess to the current faith where they happen to be, but keep up the customs of their own. They marry after a form of capture; and the bridegroom "seals" the woman by putting red powder on her forehead. This powder always has an erotic signification in Hindustand.

Many of their words are known in our language. Their designation of Kunjura has become "conjurer;" jugg is to perform occult rites, which gives us "juggler;" dad is "daddy," or father; tattoo, or hect, is our word for "branding;" boot, or much, is with us the designation of "money paid additionally," in exchange of goods; Cauliban, or black, furnishes Shakespeare with a name for his human monster in the *Tempest*, "Caliban;" dicker, to see, gives us "dickens," what a sight! Gercoa, livelp, is our "chick." The thieves' vocabulary contains numerous gipsy, as well as some Hebrew, words; which hint significantly the nationality of the instructors of scientific roguery. A. WILDER, M. D., Newark, N. J.

THE TERM "CITY." (Vol. II, p. 624.) What was the ancient and original name of the city of Rome, and why was the words — Nameless City — applide to it? O. P.

The term "city" anciently differed in meaning from its present and popular sense. It denoted a commune or state, organized socially, politically ane religiously as one people, distinct and apart from all

others. The head-man was king, pontiff, and judge, all in one; and represented in his sacred person the eponymous founder of the nation and its god. When colonies and local dependencies were founded, it continued still supreme — *the* city. Thus in this sense Thebes in Egypt was Ta Apê, Tyre was Kartha, Athens was Astu, Rome was Urbs; and Jebus in Palestine became Hieron Salamba, holy place of Solomon (or perhaps Peace), and is still called by the Arabs Kadosh, or holy place.

Every city had a religion which only its own priesthood knew; which no plebian or foreigner could take part in without being guilty of sacrilege; and hence the name of the divinity, and of the "place he had chosen to place his name there," were alike kept from the vulgar, and forbidden to be uttered. So Rome was "the city" unnamable; although we are told that the real appellation was *Valentia*, of which "Rome" is the Greek rendering.

The cities of Bab-EL, Ninip, Assur, Tsur, Memphis, Thebes, Argos, Messene, Sparta, Athenai, etc., were unnamable in like manner till desecrated by conquest. "Tyrants" also, though better useless than kings, were regarded as profaners of thr old sanctities.

A. WILDER, M. D.

THE CHALDEAN "SAROS." (Vol. II, p. 590.) What was the period known as the "Chaldean Saros?" Z.

Bêrôssos says: "A saros is 3,600 years; a nêros, 600; and a sôssos, 60." My friend, Robert Brown, author of "Poseidôn" and the "Great Dionysiak Myth," explains that in Akkad 60 was the unit. This was the sôs. Ten sâssi made a nêr, and six nêri made a sar.' 'ANDREW SMITH'S" explanation (Vol. II, p. 604) is excellent.

A. WILDER, M. D.

"SPARTICUS THE GLADIATOR." (Vol. I, p. 224.) I saw Dr. Bird's prize tragedy, "Sparticus the Gladiator," played in Providence, R. I., with McCullough as Sparticus. The play occupied about two hours. When, where, and by whom published? MRS. COREY.

"Sparticus," or as it is sometime called, "The Gladiator," was never published. It was written by Dr. Bird in competion for a prize offered by Edwin Forest for the best original acting play, and it took the prize. Forest used it exclusively, and so did John McCullough.

PRIGGLES.

INTERNATIONAL QUESTIONS. (Vol, II, p. 460.) What international questions were decided by the war of 1812? J. J. J.

None were decided by the war of 1812, except so far as that war showed to England that she could not practice her alleged "right of search" upon American ships without having to fight for it every time. Although she did not in terms surrender the "right," she stopped doing it. PRIGGLES.

DOWRY OF A PRINCESS. (Vol. I, p. 224.) What princess brought to what king, as part of her wedding dowry, the fortresses of Tangiers in Africa and Bombay in Hindustan? IRVING, Natick, R. I.

Catharine of Braganza, queen of Charles II of England.
PRIGGLES.

"PARADISE LOST," ITALIAN TRANSLATIONS. (Vol. I, p. 177.) Who translated Milton's "Paradise Lost" into Italian? N. A. M.

Lowndes and Burnet mention the following Italian translators of this poem. (Perhaps there are others): Paolo Rolli, folio, London, 1735; Felice Mariottini, octavo, London, 1796; G. S. Martinengo, Venice, 1801; L. Papi, Lucca, 1811; C. Polidori, London, 1812; L. A. Corner, Venice, 1815; Michele Leoni, Pisa, 1817; G. C. Gineo, Rome, 1822; G. Sorelli, London, 1832. Of several of these there were more editions than one. PRIGGLES.

WARSAW—WAUSAU. (Vol. II, p. 543.) Lippincott's "Pronouncing Gazeteer of the World" mentions some fourteen towns and villages in the United States by the name of Warsaw, undoubtedly named for the "Warsaw" of Polish fame in some more or less connected way. In Wisconsin, Marathon county, on the Wisconsin river, he gives the name of "Wausau." Why this different form of, and from what source, the name? G. S. CLARK.

Wausau is an Indian word, as Wau-bun is, and the approximation of sound to that of Wawsaw is accidental. PRIGGLES.

ANNALS OF TACITUS. (Vol. I, p. 124.) Is there any reason to think that the Annals of "Tacitus" are a forgery. A. P.

No real reason. Father Hardouin (1646-1729) claimed that all the classics, except Cicero, Horace, Pliny, and Virgil's "Georgics," were forged by the monks in the 13th century; but he was an eccentric man. A later eccentric person published a book, "London, Diprose," in 1878, to show that the writings of Tacitus were forged in the 15th century. See a review of this book in Edinburgh *Review*, Vol. CXLVIII.
PRIGGLES.

First Events in American History.

The first battle of the Revolutionary war was fought at Lexington and Concord, Mass, April 19, 1775.

The first meeting of Washington and Lafayette, was in Philadelphia, Aug. 31, 1777.

The first great naval battle of the Revolutionary war was on Sept. 23, 1779, when John Paul Jones captured the British ship Serapis.

The first minister appointed from the United States to Great Britain was John Adams, Feb. 24, 1785.

The first American play ever produced on the stage in New York, was April 16, 1786. It was the "The Contrasts," by Royal Taylor of Boston.

The first white settlement within the limits of the State of Ohio, was at Marietta, April 7, 1788.

The first President of the United States — George Washington — was inaugurated April 30, 1789.

The first American voyage around the globe was completed in 1769 by Capt. Robert Grey, in the ship "Columbia."

The first national bank was chartered by Congress Jan, 20, 1791.

The first introduction of the word "Democrat" into American politics was May 30, 1793, when the "Democratic Society" was formed.

The City of Washington was first occupied as the seat of government in January, 1800.

The first railroad was built in the United States in 1827, at Quincy, Mass., on which horses were used.

The first American locomotive was built by Peter Cooper in 1830, and it was run on the Baltimore and Ohio Railroad.

The first telegraphic message sent by Prof. Morse on a wire was from Baltimore to Washington, May 27, 1844. The message was: "What has God wrought?" found in Numbers XXIII, 23.

The first battle of the Mexican war was at Palo Alto, May 8, 1846.

The first emigration of Mormons arrived in Salt Lake City, July 27, 1847.

The first marriage celebrated in New England was that of Edward Winslow, one of the pilgrims who landed on Plymouth Rock in 1620.

The first minister of Boston, Mass., was John Wilson one of the early settlers of New England. He died in 1667,

Mrs. Sarah J. Evans has the credit of having first originated the ceremonies and suggesting the observance of "Decoration Day." She went with her husband into the army in 1861, caring for the wounded.

The first gun of the late civil war was fired at Fort Sumter on April 12, 1861.

ADAM'S EPITAPH. Gabriel Alvarez composed what he thought to be an appropriate epitaph for "Adam," and published it in his work, "Historia Ecclesiæ Antediluvianæ," printed at Madrid in 1713. The following is a translation of it:

"Here lies, reduced to a pinch of dust, he who, from a pinch of dust,
was formed to govern the earth,
ADAM,
The son of None, the father of All, the step-father of All,
and of himself.
Having never wailed as a child, he spent his life in weeping,
the result of penitence.
Powerful, Wise, Immortal, Just;
he sold for the price of disobedience,
Power, Wisdom, Justice, Immortality.
Having abused the privilege of Free-will,
which weapon he had received for the preservation of
Knowledge and Grace,
by one stroke he struck with death himself and all the Human Race.
The Omnipotent Judge
Who in His Justice took from him Righteousness, by His Mercy
restored it to him whole again:
by whose goodness it has fallen out, that we may call that crime happy,
which obtained such and so great
A REDEEMER.
Thenceforth Free-will, which he in happiness used to bring forth
Misery,
is used in Misery to bring forth
Happiness.
For if we, partakers of his pernicious inheritance,
partake also of his penitential example,
and lend our ears to salutary counsels, then we
(who could by our Free-will lose ourselves)
can be saved by
the Grace of the Redeemer, and the cooperation of our Free-will.
The First Adam Lived to die;
The Second Adam Died to Live.
Go, and imitate the penitence of the First Adam;
Go, and celebrate the Goodness of the Second Adam.

ANDREW SMITH.

SCRIPTURE RIDDLE. I contribute the following Scripture riddle on which there is a difference of opinion as to its true answer.

J. A. B.

"God made man out of dust,
But thought it best to make me first,
And I was made before the man
According to God's holy plan.
My body He did make complete,
But without arms, legs, or feet;
My ways and actions did control,
And I was made without a soul.
A living creature I became,
'Twas Adam gave to me my name;
Then from his presence I withdrew,
No more of Adam ever knew.
I did my maker's laws obey.
From them I never went astry;
Thousands of miles I ran in fear,
But seldom on the earth appear.
But God in me did something see,
And put a living soul in me;
A sin in me the Lord did claim
And took from me the soul again;
And when from me the soul had fled
I was the same as when first made,
And without hands, or feet, or soul
I wandered now from pole to pole.
I labored hard both day and night,
To fallen man I gave great light;
Thousands of people both young and old
At my death, great light behold.
No fear of death doth trouble me,
For happiness I cannot see—
To Heaven above, I ne'er shall go,
Nor to the grave, or hell below.
The Scriptures I cannot believe,
Whether right or wrong I can't conceive,
Although therein my name is found,
They are to me an empty sound.
When then my friends, these lines you read
To search the Scriptures with all speed,
And if my name you can't find there,
It must be strange, I must declare."

Familiar Quotations.—Third Paper.

Grim Death* may not be a happy subject to write upon, nevertheless, his fraternal relationship to Sleep decides us to say a few words concerning him within the limits of the present paper.

From the quotations which are still extant we learn that in a majority of instances, the ancients were not only not afraid to die, but seem moreover to treat death with striking contempt. This is perhaps attributed to the fact of their being used to hardship and suffering more than we are, combined with a want of those medicinal discoveries, and anæsthetics in especial, which do so much towards mitigating the apprehension of the sting of the destroyer.

Herodotus informs us that it was customary among the ancient Egyptians, at their great festivals and banquets, to place a coffin on the table during their meals. This coffin contained a mummy or a skeleton of painted wood, and was presented to each guest with the admonition, "Look upon this and enjoy yourself, for such will you become when divested of your mortal garb." Catullus and Horace make frequent allusion to the custom; and Patronius states that at a celebrated banquet given by Trimalcion, a silver skeleton was placed upon the table to remind the guest of death, and recall the memory of deceased friends. When the probationers of the school of Pythagoras grew weary in trying to lend assistance to others, and preferred to be idle and selfish, they were treated as dead. Obsequies were performed, and tombs were erected by their companions with inscriptions to warn others of their wretched end.

The following quotations, pertinent to the subject, are from the Greek Anthology:

> Thracians! who howl around an infant's birth,
> And give the funeral hour to songs and mirth!
> Well in your grief and gladness are express'd,
> That life is labor, and that death is rest.

Archias was friend and preceptor of Cicero, who composed one of his most celebrated orations in his defence. Strobeus, referring to the custom above alluded to, says of a people whom he calls the Cousiani, that "they lament over those that are born, and rejoice for the dead:"

> I mourn not those, who banish'd from the light,
> Sleep in the grave thro' death's eternal night,

* *Conf.* Massinger. *The Roman Actor*, (IV, 2.)

But those whom death for ever near appals,
Who see the blow suspended ere it falls.

This is from Lucillius, and Shakespeare may have had it mind when he wrote those beautifel lines in *Julius Cæsar* (II, 2.)

Cowards die many times before their deaths:
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that man should fear,
Seeing that death, a necessary end,
Will come, when it will come.

Analogous to the latter are:

Know—he that
Foretells his own calamity, and makes
Events before they come, twice over doth
Endure the pains of evil destiny.—*Sir W. Davenport.*

And Young's line:

Feels a thousand deaths in fearing one.—*Night Thoughts.*

Returning to the Anthology we find the following, from Agathias Scholiasticus, who collected the fragments of Grecian poetry during the sixth century:

Why fear ye death, the parent of repose,
Who numbs the sense of penury and pain?
He comes but only once, nor ever throws,
Triumphant once, his painful shaft again—
But countless evils upon life intrude,
Recurring oft in sad vicissitude.

Lord Neaves observes of the above, that, "Æschylus had anticipated this last idea by writing of death as the only 'healer of irremediable woes;'" Amytè, in one of his epigrams also refers to death as the "kind healer of our woes;" and who does not recall the celebrated lines from *Evangeline*:

And as she looked around, she saw how Death the consoler,
Laying his hand upon many a heart, had healed it forever.

"Shall I die?" asks Seneca, "say rather I shall cease to be subject to sickness; I shall cease to be subject to bondage; I shall cease to be subject to death." It will be remenbered that "die Schöne Melusine," after the discovery made by her husband, which condemned her to forego the society of her children and to reassume the properties of her originally immortal condition, laments, as the greatest of all her forthcoming afflictions, the abandonment of her prospect of death.

From Æsop (I, 76,) we obtain the following:

Who but for death, could find repose
From life, and life's unnumbered woes,
From ills that mock our art to cure,
As hard to ply as to endure.

But perhaps the most striking passage is to be found in Menander, with which we close our selections from this repertory:

Most blest, my friend, is he
Who having once beheld this glorious frame
Of nature, treads again the path to come.
The common sun, the clouds, the starry train,
The elemental fire, and watery main,
If for a hundred years they glad our sight,
If but a moment ere they fade in night,
'Tis all the same—we never shall survey
Scenes half as wond'rous fair and blest as they.
Beyond 'tis all an empty, giddy show,
Noise, tumult, strife, extravagance and woe;
He who can first retire departs the best,
His reckoning paid, he sinks unharmed the rest:
But he who stays, fatigue and sorrow wait,
Old age, and penury's unhappy state;
By the world's tempest toss'd a prey he lies
To open force and ambush'd enemies,
Till his long-suffering frame and lingering breath
He yields at last to agonizing death.

CAXTON.

ALLITERATIVE POETRY. I give you here an old specimen of alliterative poetry, but I am unable to give you the author:

Artful ape of amorous airs,
Baneful bait thy ballad bears;
Coaxing coxcomb, curb thy course,
Disdain the dark, the De'il divorse.
Ever eager to ensnare
Foolish, flighty, friendless fair;
Grisly ghosts, and goblins growling,
Hurl him headlong, hideous, howling.
Impious image, imp ingrate,
Know you killed the kindly Kate;
Lovely Lydia, lank and lone,
Mopes with eager, morbid moan;
Ninety nymphs, nay, ninety-nine,
On thy odious oaths opine;
Pens and pencils, pine to paint
Quibbling quiddities, or quaint;
Rigid reason rants and roars,
Sighs and sobs, and sinks and soars;
Tries the tender, tries the terse,
Vents variety in verse;
Wabbles words, wisely won
Xenocrates and Xenophon.
Younker yield to yawning yea—
Zounds! I'm safe at zigzag zee.

M. O. WAGGONER, Toledo, O.

GAELIC PROVERBS. Meal is finer than grain, women are finer than men. There was ever ngood or ill but women had to do with it. Modesty is the beauty of women. I like not pullets becoming cocks. Take no women for a wife in you cannot find a flaw. Choose your wife as you wish your children to be. Take a bird from a clean nest. Choose the good mother's daughter, were the devil her father. If you take a wife from hell, she will bring you home there. When you see a well-bred women, catch her, catch her; if you don't do it, another will match her. Their own will to all men; all their will to women. When a woman knows not she will not conceal. Harsh is rhe praise that cannot be listened to; dark are dames that cannot be dallied with. Where a cow is, a woman will be; where a women is temptation will be. A man's wife is his blessing or bane. If you wish to be praised, die; if your wish be decried, marry. You too merry; you ought to marry. Who speaks ill of his wife dishonors himself; true or false, it will injure a woman. Warm is the mother's breath.—*A. Nicholson.*

Mottoes of the States and Territories.

ALABAMA—"Here we rest." This is said to be the translation of the Indian name of the State—Alabama.

ARKANSAS—"Regnant populi" (The people rule).

CALIFORNIA—"Eureka" (I have found it.) This alludes to the discovery of gold in 1849.

COLORADO—"Nil sine Numine" (Nothing without Providence).

CONNECTICUT—"Qui transtulit sustinet" (He who brought us here still sustains). The three grape vines in the arms and this motto refer to the founding of the colony. The State seal bears "Sigillum Reipublicæ Connecticutensis" (The Seal of the State of Connecticut.)

DELAWARE—"Liberty and Independence."

FLORIDA—"In God we trust."

GEORGIA—"Wisdom, Justice, Moderation."

ILLINOIS—"State Sovereignty, National Union."

INDIANA—Has adopted no motto.

IOWA—"Our Liberties we prize, Our Rights we will maintain."

KANSAS—"Ad astra per aspera" (Through tribulation to glory).

KENTUCKY—"United, we stand; Divided, we fall."

LOUISIANA—"Justice, Union, and Confidence." There is another motto attributed to this State: "We live and die for those we love." Supposed to allude to the pelican and her young in the State arms.

MAINE—"Dirigo" (I direct).

MARYLAND—"Fatti maschile; parole fem ne" (Manly deeds, but gentle words.) This motto and the arms of the State were those of Calvert (Lord Baltimore), who founded Maryland. This State has also two other mottoes, "Crescite et multiplicami" (Increase and multiply), and "Scuto bonæ voluntatis tuæ coronasti nos" (With the shield of thy favor thou has protected us).

MASSACHUSETTS—"Ense petit placidam sub libertate quietem" (By the sword she seeks peace under liberty.) The State seal bears "Sigillum Reipublicæ Massachusettensis" (The Seal of the State of Massachusetts).

MICHIGAN—"Tuebor" (I will defend it.) Also, "Si quæris peninsulam amænam, circumspice" (If you seek a beautiful peninsula, look around you).

MINNESOTA—"L'Etoile du Nord" (Star of the North).

MISSISSIPPI—Has adopted no motto.

MISSOURI—"Salus populi suprema lex esto" (The welfare of the people is is the supreme law.) Also, "United, we stand; divided, we fall," the same as Kentucky.

NEBRASKA—"Equality before the Law."

NEVADA—"Volens et Potens" (Willing and Able.) Also another motto, "All for our country."

NEW HAMPSHIRE—Has adopted no motto. The State seal bears 'Sigillum Neo Hantoniensis Reipublicæ" (The Seal of the State of New Hampshire).

NEW JERSEY—"Liberty and Prosperity."

NEW YORK—"Excelsior" (Higher).

NORTH CAROLINA—Has adopted no motto.

OHIO—"Imperium in imperio" (An empire within itself.) This motto is sometimes used, but not general.

OREGON—While it has been a State has adopted no motto. When it was a Territory, "Alis volat propris" (It flies upon it own wings).

PENNSYLVANIA—"Virtue, Liberty, and Independence."

RHODE ISLAND—"Hope," with an anchor, the emblem of hope.

SOUTH CAROLINA—"Animis opibusque parati" (Ever ready to defend with our lives and property.) Another motto, "Dum spiro spero" (While I breathe I hope).

TENNESSEE—"Agriculture and Commerce."

TEXAS—Has no adopted motto. The letters are sometimes put between the points of a five-pointed star, T–E–X–A–S. The "lone star."

VERMONT—"Freedom and Unity,"

VIRGINIA—"Sic Semper Tyrannis" (So be it ever to tyrants).

WEST VIRGINIA–"Montani semper liberi" (Mountineers always free.)

WISCONSIN—"Civalitas Successit Barbarum" (Civilization has succeeded barbarism.) Also another motto is "Forward."

ALASKA AND INDIAN TERRITORY—Have no mottos.

ARIZONA—"Ditat Deus" (God enriches).

DAKOTA—"Liberty and Union. Now and Forever. One and Inseparable."

IDAHO—"Salve" (Welcome).

NEW MEXICO—"Crescit Eundo" (I increases in its course).

MONTANA—"Oro y Plata" (Gold and Silver).

UTAH—Has no motto; yet it is said that "Holiness to the Lord" is sometimes used.

WASHINGTON (Territory)—"Al ki" Indian for (By-and-by).

WYOMING—"Cedant arma togæ" (Let arms yield to the toga) or (Let war give place to peace).

UNITED STATES OF AMERICA—"E Pluribus Unum" (One composed of many.) This motto is from Virgil's poem *Moretus*, l. 103. The reverse of the seal contains the words "Anunit Cœptis" (God has favored the undertaking.) Also, "Novus Ordo Sæclorum" (A New Series of Ages.) The latter is from Virgil's *Bucolics*, Eclogue IV, l. 5. A similar idea is found in Isaiah IX, 6, *Pater futuri sæculi*. This is translated by Godfrey Higgins, "Father of future ages." (See *Annacalypsis*, Vol I, p. 219; New York, 1878.)

NOTE—Only three States have seals bearing Latinized names: *Neo Hantoniensis*, *Massachusettensis*, and *Connecticutensis*.

QUESTIONS.

—o——o—

(a) Who is the author of the " Lines on a Skeleton " ?

J. M. C., M. D., Castleton, Vt.

This poem appeared in the London *Morning Chronicle* near seventy-five years ago, and many have searched for the author's name. We here give the poem so that our readers may have it complete :

Behold this ruin ! 'Twas a skull,
Once of ethereal spirit full,
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous vision filled this spot,
What dreams of pleasure long forgot.
Nor Hope, nor Love, nor Joy, nor Fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But, start not at the dismal void—
If social Love that eye employed;
If with no lawless fire it gleamed,
But through the dews of kindness gleamed,
That eye shall be forever bright
When stars and suns are sunk in Night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue.
If Falsehood's honey it disdained,
And where it could not praise, was chained;
If bold in Virtue's cause it spoke,
Yet gentle Concord never broke!
This silent Tongue shall plead for thee
When Time unveils Eternity.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
Or hew the rock, or wear the gem,
Can little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth or Fame.

Avails it, whether bare or shod,
These feet the paths of Duty trod,?
If from the bowers of Ease they fled,
To seek Affliction's humble shed;
If Grandeur's guilty bride they spurned,
And home to Virtue's cot returned,
These feet with angel's wings shall vie,
And tread the palace of the sky.

(b) Were " rolling gates " in use in saw-mills in the last century, or prior to 1816?

Such gates were common in Maine sixty years ago, and probably in New England, generally; but it has become a mooted question whether they were in use in 1790, especially in the Eastern part of Massachusetts and in Maine. The question grows out of the tradition of a " haunted mill " which it is said " would start and go awhile and stop without any visible agency, with no person in the mill." The mystery was explained some years ago by an old man, now dead, who said the mill had what is called a " rolling gate," which would open, simply by the pressure of the water, and when the water was partly run out, would cease. Rolling gates in Maine, fifty years ago, would perform as described and play tricks that would astonish persons unacquainted with them. But it is now claimed by some, that such gates were not in use before 1816. Any person who can remember an old saw-mill that was built before 1816, which had a rolling gate is a competent witness. It is not necessary that a man should be a hundred years old to give evidence. If he knows of a saw-mill

that was built one hundred years age, or before 1816, which had the gate described, though he may not be able to remember farther back than 1816, is a good witness. COLUMBUS, Millston, Wis.

(a) When and under what circumstances was the word "meeting-house" first applied to a church edifice? J. M. C., Castleton, Vt.

(b) Who invented the "Joker" in playing cards? When was it first introduced? J. M. C.

(c) What great Frenchman was in his labratory on his wedding day and had to be sent for to be married? PHILOS.

(d) What is meant by a "jingo policy?" PHILOS.

(e) Who is the author of the expression, "Give me the making of the songs of a nation and I care not who make the laws?" Z. B.

(f) What is the "Tarpeian rock?" What, the "Dighton rock," and the writing seen thereon at low tide? GIMEL.

(g) Who can furnish the anagram in which Roger Bacon concealed the making of gunpowder? ROGER.

(h) Who were the "Sacrificate?" the "Thurificate?" and the the "Libellatici?" GIMEL.

(i) How late in life do men and women continue to increase in stature? A young man of my acquaintance, aged 26, grew nearly one inch in hight last year. Is this unusually late in life? GOLIATH.

(j) A telegraph pole on Broad street, near Chestnut street, Philadelphia, carries 320 telegraph wires; can any one name a pole in any city carrying a greater number of wires? THE SHADE OF MORSE.

(k) Can any one direct me to the origin of the phrase, "Praise from Sir Hubert Stanley is praise indeed"? DJAFAR.

(l) I have a portrait of "Kleinjogg, the Rustric Socrates." I can find no trace of him in the Encycloædias. Who was he?
J. FRANCIS RUGGLES, Bronson, Mich.

(m) Can any of the readers throw any light on the authorship or history of "The 6th and 7th Buch Mosis," published in Stuttgardt, Germany? J. FRANCIS RUGGLES.

(n) Who was it that called the colored man, "God's image done in ebony"? DAVID M. DRURY, New York City.

(o) The statement is made in N. AND Q., Vol. II, p. 647, that the names of "twenty-six generals of divisions under Napoleon I, began with M." Will some one contribute them to your magazine, or state where found: ALLITERATION.

(a) "A river was turned aside to make a place in its bed for his grave, and when he was buried the water went into its former channel, and the prisoners who had buried him were slain, that no one might find out where the conqueror of Rome was buried."

Who is here referred to, what river, what prisoners slain, and by whom slain? OBELOS.

(b) In "Outlines of Church History," by J. F. Hurst, D. D., p. 44, we learn that what is known as the "boy crusade" took place in 1212, conducted by Stephen of Vendôme, a shepherd boy; that:

"He was followed by 30,000 children of about twelve years of age. They set sail from Marseilles for Palestine in seven ships; two wrecked; the remainder reached Egypt, where the children were sold as slaves."

Were the ships of those days of sufficient capacity to bear out this statement? Divide 30,000 by 7, and we have 4,287 to each ship. The "Great Eastern" was designed for only about 4,000 passengers. What explanation for this extraordinary statement? OBELOS.

(c) Why were not our numerals made uniform, to read *oneteen*, *twoteen*, thirteen, etc., instead of "eleven, twelve," etc.? ARUN.

(d) What were the "Helican Tables of Hieronymous Alexander?" Also what were the "Alphonsine Tables"? ARUN.

(e) Why was Cosmo de Medicis called the "Father of the People and the Freer of his Country"? ARUN.

(f) The magnifying power of telescopic and other similar glasses depends upon their size and strength. How does the optician determine that power, and how is it expressed?

R. HOYLE, Appanaug, R.I.

(g) Robert Dale Owen, the unique author of "Footfalls on the Boundary of Another World," published in 1861, divided his work into six books after the style of old Latin writers." What "old Latin writers" divided their works into six books? and what reason is assigned for this division? R. D. A., JR., Centerville, R. I.

(h) Why did Emmanuel Swedenborg change his sirname from that of his father's name which is Jasper Swedberg? OBELOS.

(i) I recently saw this quotation on the title-page of a book: "The prayer of Ajax was for light." What was his prayer, and where found? Z.

(j) A writer on analogy speaks of the "Nuptual Diagram of Plato." Will some Platonist give the diagram or description. Z.

(k) The article in the last number (Vol. II, p. 5), on "The Shemhammephorash," opened a new field of speculation to me. Please give "the twelve-, forty-two-, and seventy-two-lettered name of God." This is new to me. NEOPHYTE.

WANTED.

The following books and pamphlets are wanted by the editor NOTES AND QUERIES. State price and condition. Books and pamphlets, in all departments of literature, to sell or exchange. Send list of wants.

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Arithmetical and Algebraical Amusements. Also, Key to Charles Hutton's Course of Mathematics, published about 1840; both by John D. Williams, author of several works on mathematics.

Algebra. Calculus of Form. Both by Oliver Byrne. London.

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THE BIZARRE.

HARVARD COLLEGE
APR 20 1886
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NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Circy.*

VOL. III. APRIL, 1886. NO. 4.

ONE DOLLAR A YEAR IN ADVANCE.

CONDUCTED AND PUBLISHED BY
S. C. & L. M. GOULD,
MANCHESTER, N. H.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" God is a circle whose circumference is everywhere, and whose center is nowhere to be found."—HERMES.

VOL. III. APRIL, 1886. No. 4.

THE BIZARRE.

THE LARGEST THINGS ON THE EARTH.

The highest range of mountains is the Himalaya, the mean elevation being estimated at from 16,000 to 18,000 feet.

The loftiest mountain is Mount Everest, or Guarisanker, of the Himalaya range, having an elevation of 29,000 feet above the sea level, or more than five miles in hight.

The largest city in the world is London, having a population numbering 3,020,871 persons. New York numbers 1,250,000 persons, and is fifth in the list of great cities.

The largest theatre is the Opera House in Paris, covering nearly three acres of ground. Its cubic mass is 4,287,000 feet. It cost about 100,000,000 francs.

The largest suspension bridge is between New York City and Brooklyn. The length of the main span is 1,595 feet 6 inches; the entire length of the bridge is 5,980 feet, or more than one mile.

The loftiest active volcano is Popocatapetl—"smoking mountain"—35 miles south-west of Pueblo, Mexico. It is 17,784 feet above the sea level, and has a crater 3 miles in circumference and 1,000 feet deep.

The largest island in the world, which is also regarded as a continent, is Australia. It is 2,500 miles in length, from east to west, and

1,850 miles from north to south. Its area is 2,984,287 square miles.

The longest span of wire in the world is used for a telegraph in India, over the river Kistnah, between Bezorah and Sectynagrum. It is over 6,000 feet in length, or more than one mile, and 1,200 feet high.

The largest ship in the world is the Great Eastern. It is 680 feet long, 83 feet broad, and 60 feet deep; being 28,627 tons burden, 18,915 gross, and 13,344 net register. It was built at Millwall-on-the-Thames, and was launched Jan. 31, 1857.

The largest university is Oxford, in England, in the city of Oxford, 55 miles from London. It consists of 21 colleges and 5 halls. Oxford was a seat of learning as early as the time of Edward the Confessor, 1041. University College claims to have been founded by Alfred (849–900).

The largest body of fresh water on the globe is Lake Superior, 400 miles long, 160 wide at its greatest breadth, and having an area of 32,000 square miles. Its mean depth is 900 feet, and its greatest depth is said to be about 200 fathoms, or 1,200 feet. Its surface is about 635 feet above the sea level.

The largest cavern is the Mammoth Cave, in Edmonson County, Ky. It is near Green River, about 6 miles from Cave City, and 28 miles from Bowling Green. The cave consists of a succession of irregular chambers, some of which are large, situated on different levels. Some of these are traversed by navigable branches of the subterranean Echo River. Blind fish are found in its waters.

The longest tunnel in the world is that of St. Gothard, on the line of the railroad between Lucerne and Milan. The summit of the tunnel is 900 feet below the surface at Andermatt, and 6,600 feet beneath the peak of Kastelhorn, of the St. Gothard group. The tunnel is 26½ feet wide, 18 feet 10 inches from the floor to the crown of the arched roof. It is 9½ miles long, and 1⅝ miles longer than Mt. Cenis tunnel.

The largest trees in the world are the "mammoth" of California. One of a group in Tulare county, according to measurements made by the State geological survey, was shown to be 276 feet in hight, 108 feet in circumference at the base, and 76 feet at a point 12 feet from the ground. Some of the trees are 276 feet high, and 34 feet in diameter. Some of the largest that have been felled indicate an age of from 2,000 to 2,500 years.

The largest library is the Bibliotheque National in Paris, founded by Louis XIV. It contains 1,400,000 volumes, 300,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, 150,000 coins and medals. The collection of engravings exceeds 1,300,000, contained in some 10,000 vols. The portraits number 100,000 vols. The building which contains these treasures is situated on the Rue Richelieu. Its

length is 540 feet, its breadth 130 feet. The largest library in New York is, in respect to separate works, the Astor. It contains about 200,000 volumes.

The largest desert is Sahara, a vast region of Northern Africa, extending from the Atlantic Ocean on the west to the valley of the Nile on the east. The length from east to west is about 3,000 miles, its average breadth about 900 miles, and its area 2,000,000 square miles. Rains fall in torrents in the Sahara at intervals of 5, 10, and 20 years. In summer the heat during the day is excessive, but the nights are cold. In winter the temperature is sometimes below freezing point.

The largest pyramid is that of Cheops, one of the three pyramids forming the Memphis group, situated upon a plateau about 137 feet above the level of the highest rise of the Nile. Its dimensions have been reduced by the removal of the outer portions to furnish stone for the city of Cairo. Its masonry consisted originally of 89,028,000 cubic feet, but still it amounts to 82,111,000 cubic feet. The present vertical hight 450 feet, against 479 originally. Total weight of the stone is estimated at 6,316,000 tons. Some of the measurements and estimates vary by different computors. It is said to have given employment to 100,000 persons, and that 20 years wereconsumed in its construction.

The largest inland sea is the Caspian, lying between Europe and Asia. Its greatest length is 760 miles, and its area 180,000 square miles. Great Salt Lake, in Utah, which may properly be termed an inland sea, is about 90 miles long, and has a varying breadth of from 20 to 26 miles. Its surface is 4,200 feet above the sea level, whereas the surface of the Caspian Sea is 84 feet below the sea level.

The largest empire in the world is that of Great Britain, comprising 8,557,558 square miles, more than one-sixth part of the land of the globe, and embracing under its rule nearly one-sixth part of the population of the world. In territorial extent the United States ranks third, containing 3,580,242 square miles, including Alaska; in population it ranks fourth, with its 50,000,000 people. Russia ranks second in territorial extent, having 8,351,940 square miles.

The highest monolith is the obelisk at Karnak, in Egypt. Karnak is on the east bank of the Nile, near Luxor, and occupies a part of the site of ancient Thebes. The obelisk is ascribed to Hatasu, sister of Pharaoh Thothmes III, who reigned about 1,600 B. C. The entire length is 122 feet, and its weight 400 tons. Its hight without pedestal is 108 feet 10 inches. The hight of the obelisk in Central Park, without pedestal is 68 feet 11 inches, and its weight about 168 tons.

The largest bell in the world is the great bell at Moscow, at the foot of the Kremlin. Its circumference at the bottom is nearly 68 feet, and its hight more than 21 feet. In its stoutest part it is 23 inches thick, and its weight has been computed to be 443,722 pounds.

It has never been hung, and was probably cast on the spot where it now stands. A piece of the bell is broken off. The fracture is supposed to have been occasioned by water having been thrown upon it when heated by the building erected over it being on fire.

The greatest fortress from a strategical point of view, is the famous stronghold of Gibraltar, belonging to Great Britain, situated upon the most southern point of land upon the coast of south-western Spain. It occupies a rocky peninsula, jutting out into the sea about three miles long, and three-fourths of a mile wide. One central rock rises to a hight of 1,435 feet above the sea level. Its northern face is almost perpendicular, while its east side is full of tremendous precipices. On the south it terminates in what is called Europa Point. The west side is less steep than the east, and between its base and the sea is the narrow, almost level span on which the town of Gibraltar is built. The fortress is considered impregnable to military assault. The regular garrison in time of peace numbers about 7,000.

—o——o—

TALL CHIMNEYS. The following are the hights of some high chimneys:

Lawrence Manufacturing Company, Lowell, . .	211 feet.
Tremont and Suffolk Company, Lowell, . .	225
Pacific Mills, Lawrence, ...	227
Merrimac Company, Lowell, ...	283
Amoskeag Manufacturing Company, Manchester, N. H.,	265
Navy Yard, Boston, ...	339½
Manchester, England, ...	415
Glasgow, Scotland, ...	446

THE END OF THE WORLD. In the prophecies of Nostradamus we read:

Quand Georges Dieu crucifiera,
Que Marc le ressucitera,
Et que Saint-Jean le portera—
La fin du monde arrivera.

These mysterious words, when translated, are—

"In that year in which Good Friday shall fall upon St. George's Day (April 23), Easter on St. Mark's Day (April 25), and Corpus Christi Day on the Day of St. John the Baptist (June 24), the world shall come to an end."

It may be worthy of note that all these coincidences take place in 1886.

CAXTON.

(*From Ashmole's Theatrum chemicum britannicum, London*, 1652.)

I asked Philosophy how I should
Have of her the thing I would;
She answered me, when I was able
To make the Water malliable,
Or else the way if I cound finde
To measure out a yard of Winde;
Then shall thou have thyne owne desire
When thou canst weigh an ounce of fire.
Unless that thou canst doe these three
Content thy selfe, thou get'st not me.

DJAFAR.

ERASMUS DARWIN was born Dec. 12, 1731, at Elton, England; educated at Cambridge and Edinburgh; died April 18, 1802. He was the grandfather of Charles Darwin who was born on the 12th of February, 1809, at Shrewsbury, England, his father Robert W. Darwin, F. R. S., being one of three sons of Dr. Erasmus Darwin. Dr. Darwin was above the medium stature, with limbs too large for symmetrical proportion; full, florid countenance pitted sharply with smallpox, and his speech greatly impeded by stammering; but none that knew him became impatient at the loss of time in waiting for his impeded utterances, for they were well paid for the time by the grandeur of his expressions. He was a physician, philosopher, and didactic poet, and distinguished himself by his genial and benevolent disposition, and for his special friendship for any person, and especially a woman traduced, as evidenced in his defence of Madam Ninon de Lenclos, who in connection with the romantic occurrence with her illegitimate son, was charged by many with seducing him by her seductive smiles and winning ways; but the Doctor conclusively refuted the charge by establishing beyond a doubt that the love she lavished upon this son was a fervent maternal love, and that alone. The occurrence was published in Number 28 of *The World*, which was as follows:

"Speaking of the famous Ninon de Lenclos, he says: It was in her fifty-sixth year that the Chevalier de Villiers, a natural son whom she had by the Count de Gerge, arrived at Paris from the provinces, where he had been, without any knowledge of his real parents. He saw his mother. He fell in love with her. The increase of the vehemence of his passion gave the greatest disquiet to the affectionate matron. At last when nothing but a discovery of the secret could put a stop to the impetuosity of his attempts, she took him into her bedchamber and pointing to the clock, cried: 'Rash youth, look there! at that hour two and twenty years ago, I was delivered of you in this very bed!' It is a certain fact, that the importunate, abashed young man, flew into the garden and fell upon his sword."

This sad ending of his own life came nigh ending her mortal career, and her truly lamentable condition thus brought on, aroused all the noble and sympathetic in the great heart of Dr. Darwin; and his philosophical application of the collateral circumstances placed her beyond a shadow of blame. An extract from the first canto of his charming poem on the Loves of the Plants, will give afair sample of his poetic powers and style:

"Descend, ye hovering Sylphs! Aerial Choirs,
And sweep with little hands your silver lyres;
With fair footsteps print your grassy rings,
Ye Gnomes! accordant to the tinkling strings;
While in soft notes I tune to oaken reed
Gay hopes, and amorous sorrows of the mead.
From giant oaks, that wave their branches dark,
To the drawf moss that clings upon their bark,
What beaux and beauties crowd the gaudy groves,
And woo with their vegetable Loves." M. O. WAGGONER, Toledo. O.

Territorial and State Governors of Ohio.

[Contributed by GEO. W. FRY, Hamden Junction, Ohio.]

Name.	County.	Term Begun.	Term Ended.
Arthur St. Clair,		July 13, 1788	Nov. 1802
Charles Willing Byrd,	Hamilton	Nov. 1802	Mar. 3, 1803
Edward Tiffin,	Ross	Mar. 3, 1803	Mar. 4, 1807
Thomas Kirker,	Adams	Mar. 4, 1807	Dec. 12, 1808
Samuel Huntington,	Trumbull	Dec. 12, 1808	Dec. 8, 1810
Return Jona. Meigs,	Washington	Dec. 8, 1810	Mar. 25, 1814
Othniel Looker,	Hamilton	Apr. 14, 1814	Dec. 8, 1814
Thomas Worthington,	Ross	Dec. 8, 1814	Dec. 14, 1818
Ethan Allen Brown,	Hamilton	Dec. 14, 1818	Jan. 4, 1822
Allen Trimble,	Highland	Jan. 7, 1822	Dec. 28, 1822
Jeremiah Morrow,	Warren	Dec. 28, 1822	Dec. 19, 1826
Allen Trimble,	Highland	Dec. 19, 1826	Dec. 18, 1830
Duncan McArthur,	Ross	Dec. 18, 1830	Dec. 7, 1832
Robert Lucas,	Pike	Dec. 7, 1832	Dec. 13, 1836
Joseph Vance,	Champaign	Dec. 13, 1836	Dec. 13, 1838
Wilson Shannon,	Belmont	Dec. 13, 1838	Dec. 16, 1840
Thomas Corwin,	Warren	Dec. 16, 1840	Dec. 14, 1842
Wilson Shannon,	Belmont	Dec. 14, 1842	Apr. 13, 1844
Thomas W. Bartley,	Richland	Apr. 13, 1844	Dec. 3, 1844
Mordecai Bartley,	Richland	Dec. 3, 1844	Dec. 12, 1846
William Bebb,	Butler	Dec. 12, 1846	Jan. 22, 1849
Seabury Ford,	Geauga	Jan. 22, 1849	Dec. 12, 1850
Reuben Wood,	Cuyahoga	Dec. 12, 1850	July 15, 1853
William Medill,	Fairfield	July 15, 1853	Jan. 14, 1856
Salmon P. Chase,	Hamilton	Jan. 14, 1856	Jan. 9, 1860
William Dennison,	Franklin	Jan. 9, 1860	Jan. 14, 1862
David Tod,	Mahoning	Jan. 13, 1862	Jan. 12, 1864
John Brough,	Cuyahoga	Jan. 12, 1864	Aug. 29, 1865
Charles Anderson,	Montgomery	Aug. 30, 1865	Jan. 9, 1866
Jacob Dolson Cox,	Trumbull	Jan. 9, 1866	Jan. 13, 1868
Rutherford B. Hayes,	Hamilton	Jan. 13, 1868	Jan. 8, 1872
Edward F. Noyes,	Hamilton	Jan. 8, 1872	Jan. 12, 1874
William Allen,	Ross	Jan. 12, 1874	Jan. 14, 1876
Rutherford B. Hayes,	Sandusky	Jan. 14, 1876	Mar. 2, 1877
Thomas L. Young,	Hamilton	Mar. 2, 1877	Jan. 14, 1878
Richard M. Bishop,	Hamilton	Jan. 14, 1878	Jan. 14, 1880
Charles Foster,	Sandusky	Jan. 14, 1880	Jan. 14, 1884
George Hoadly,	Hamilton	Jan. 14, 1884	Jan. 12, 1886
Joseph Benson Foraker,	Hamilton	Jan. 11, 1886	

Arthur St. Clair, of Ligonier, Pa., was Governor of the Northwest Territory, of which Ohio was a part, from July 13, 1788 (when the

first civil government was established in the Territory), until about the close of the year 1802, when he was removed by the President.

Charles Willing Byrd was Secretary of the Territory, and was Acting Governor of the Territory after the removal of Gov. St Clair.

Return Jonathan Meigs was elected Governor on the second Tuesday of October, 1807, over Nathaniel Massie, who contested the election of Meigs, on the ground that "he had not been a resident of this State for four years next preceding the election, as required by the Constitution," and the General Assembly, in joint convention, declared that he was not eligible. The office was not given to Massie, nor does it appear from the records that he claimed it; but Thomas Kirker, Acting Governor, continued to discharge the duties of the office until December 12, 1808, when Samuel Huntington was inaugurated, he having been elected on the 2d Tuesday of October, that year.

Return Jona. Meigs resigned March 25, 1814, to accept the office of Postmaster-General of the United States.

Ethan Allen Brown resigned Jan. 4, 1822, to accept the office of United States Senator.

Wilson Shannon resigned April 13, 1844, to accept the office of Minister to Mexico.

The result of the election in 1848, was not finally determined in joint convention of the two houses of the General Assembly until Jan. 19, 1849, and the inauguration took place Jan. 22, 1849.

Reuben Wood resigned July 15, 1853, to accept the office of Consul to Valparaiso.

William Medill was elected in October, 1853, for the regular term to commence on the second Monday of January, 1854.

John Brough died Aug. 29, 1865. Othniel Looker and Allen Trimble were Acting Governors. Thos. W. Bartley was Acting Governor, vice Wilson Shannon resigned. William Medill was Acting Governor, vice Reuben Wood resigned. Charles Anderson was Acting Governor, vice John Brough deceased. Rutherford Birchard Hayes resigned March 2, 1877, to accept the office of President of the United States. Thos. L. Young was Acting Governor, vice Rutherford B. Hayes resigned. W. I. BRENIZER, *in Ohio Educational Monthly.*

GEOGRAPHICAL FACT. The shortest line that can be drawn on the earth's surface, one end of said line being at the mouth of the Rio Grande, river in the Gulf of Mexico, and the other end at Pekin, in China, will cross Behring's Strait. If you doubt it, take a large terrestrial globe and some thread and convince yourself. This truth may be of far greater value than we now know. What say you, gentlemen? Shall we begin the Pekin and Denver road at its Asiatic terminus, and so let the road bring along the labor that is to build it?

Extraordinary Personages of History.

Abdelmalek, son of Marvan, was 5th caliph of the Ommiades, and began to reign in 685. He was called Abulzebab because "his breath was so very offensive that it killed the very flies that settled upon his lips;" he reigned 21 years, and was succeeded by Valid, the eldest of 16 sons.

"Alcman, a lyric poet, flourished in the 27th Olympiad, at Sardis, in Lydia. He is accounted the father of love verses, is said to have introduced the custom of singing them in public, and to have died a very singular death, viz.: to have been eaten up with lice."

Alexandria, a native of Asia Minor, was the founder of a sect called non-sleepers, because some of them "always kept awake" to sing. He died in 430.

St. Ambrose, bishop of Milan, an eminent father of the church, was born in Gaul in 333. The birth of Ambrose is said to have been followed by a remarkable presage of his future eloquence, for we are told that "a swarm of bees came and settled upon his mouth." He died at Milan in 397, and was buried in the great church there.

John Baptiste Bourguignon d'Anville, a most famous French writer on geography, was born at Paris in 1702, and died there in 1782, as much esteemed for the gentleness and simplicity of his manners as for his extensive knowledge. He labored at his maps "15 hours a day for 50 years."

Aristarchus, a celebrated grammarian, was born in Samothracia. Growing dropsical he found no other remedy than to "starve himself to death."

Aristotle, the Stagyrite, laid always with one hand out of the bed, having a ball of brass in it, which, by falling in a basin of the same metal awoke him.

William Cabestan, a poet, murdered by the husband of his mistress, who ate his heart unknowingly, and died of grief.

"Haymon, a native of the Tyrolese, of gigantic stature, in the 15th century, is said to have been 16 feet high, with strength proportionate to his size."

Martius Curtius, a Roman, who "to benefit his country," plunged into a gulf, which caused his death B. C. 362.

Andrew Danican, a Frenchman, only two months before he died,

played at the same time two games of chess with the best players, he being blind-folded, and was victorious in both games. He died in 1795.

Paul Farinato, an Italian painter, born at Verona, in 1522, was cut out of his mother's womb, who was just dead with labor. His last moments were as remarkable as his first on account of the death of his nearest relative. He lay upon his deathbed, and his wife who was sick in the same room, hearing him say, "I am going," said, "I will bear you company," and was as good as her word, they both dying at the same minute.

Joseph de Beauchamp, a celebrated French astronomer, born in Vezoul in 1752, died on Nov. 19, 1801, at the moment when Buonaparte appointed him commissary-general at Lisbon.

Christian Henry Heinecken, born at Lubeck, in 1721, spoke his mother tongue fluently at ten months of age; at one year old he knew the principal events of the Pentateuch; in two months more he was master of the entire histories of the Old and New Testaments; at two years and a half he answered the principal questions of geography, and in ancient and modern history. He spoke Latin, French, German, and Dutch with facility before the commencement of his fourth year. His constitution was so delicate that he was not weaned till a few months before his death which occurred in 1725.

Daniel Lambert, remarkable for having greatly exceeded the ordinary dimensions of mankind, in that he weighed 739 pounds, which is 151 pounds more than the great Mr. Bright ever weighed. His coffin was six feet and four inches long, four feet and four inches wide, two feet and two inches deep. There were used 112 superficial feet of elm lumber in its construction. He was born in 1770, and died in 1809.

Henry Welby, an eccentric character, confined himself in an obscure house in London, where he remained unseen by any one until his death, a period of 44 years. He died in 1636.

Thomas Jolley Death has a brother named Sudden Death, as the former told when he was on a professional visit to Nottingham, Eng., as a private detective. The father of the two men may yet be alive, and if so, has probably had time to reflect upon the hideous names with which he labelled his two baby boys to go through the world. The real name of the family is D'Ath. L. M. G.

Questions and Answers.

SWEDBERG–SWEDENBORG. (Vol. III. p. 60.) Why did Emanue Swedenborg change his sirname from that of his father's name which is Jesper Swedberg? OBELOS.

In 1719 the Swedberg family were ennobled by Queen Ulrica Elenora, and from that time the name of Emanuel Swedberg became Emanuel Swedenborg as also the descendants of Dr. Jesper Swedberg's family. Jesper's children were Anna, Emanuel, Eliezer, Hedwig, Catharina, Jesper, and Margareta. Emanuel was born at Stockholm on January 29, 1788. His mother named him Albrecht after her father. This was while Emanuel's father was traveling in foreign parts. Jesper did not care to perpetuate his or his wife's ancestors' names, and gave as a reason that in the entire Bible he could not find a single example in which children have received the names of their parents or forefathers. He cites Jacob, who had twelve sons of whom not one was called Abraham, Isaac, or Jacob; King David had many sons, not one of whom was called Jesse, or David; Solomon had many sons, none of whom he called Jesse, David, or Solomon; the neighbors and cousins of John the Baptist desired to call him Zacharias, after his father, but his mother said, "not so, but his name shall be called John," which was confirmed by the father. Dr. Swedberg says he made an exception in naming his youngest son Jesper after himself because he was born on his own anniversary birth-date and on the same hour of the day as himself, "who first saw the ligh tof the world on the 28th of August, 1653." He says his own name means "he will write," and corresponds to the deed, and believes he has written more than any-body in Sweden; he says, "I think ten carts could scarcely carry away what I have written and printed at my own expense, and yet there is much, yea, nearly as much not printed." He says his son Jesper wrote nearly as much. Emanuel we all know was a voluminous writer. Dr. Swedberg says he himself and his wife were born on Sunday, and all is children were born on Sunday, except Catharina who was born on Easter. Emanuel was 29 years old when he was ennobled and took the name of Swedenborg, and at this time took his seat with the Nobles of the Equestrian Order in the Triennial Assembly of the States of the Realm.

THE PRAYER OF AJAX. (Vol. III, p. 60.) I recently saw this quotation on the title-page of a book : "The prayer of Ajax was for light." What was his prayer, and where found ? Z.

This prayer is found in Homer's "Iliad," Book XVII, lines 727-731, (Pope's translation), and is as follows :

> Lord of earth and air !
> Oh King ! Oh Father ! hear my humble prayer :
> Dispel this cloud, the light of heaven restore :
> Give me to see, and Ajax asks no more.
> If Greece must perish, we thy will obey,
> But let us perish in the face of day.

THE PATER NOSTER. (Vol. III, p. 31.) Are there other prayers similar to the Christian Pater Noster, found in the Bibles of other nations? If so please publish some of them. STUDENT.

The Mohammedans have a prayer which they hold in great veneration. They call it by several names, as "the chapter of prayer, of praise, of thanksgiving, of treasure," etc. It is the first chapter of the Korân, and they esteem it as the quintessence of the whole book, and often repeat it in their devotions, both public and private, as the Christians do the Lord's Prayer. It is as follows :

"Praise be to GOD, the LORD of all creatures ; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious ; not of those against whom thou art incensed, nor of those who go astray."

POPE'S UNIVERSAL PRAYER. (Vol. II, p. 582.) I note that you compare Cleanthes' "Hymn to Jupiter," with Pope's "Universal Prayer," which leads me to ask that it also be printed with those which have appeared. Also, translate the abbreviated Latin words which generally appear with it : *Deo Opt. Max.* H. T. W.

The abbreviated motto — *Deo Opt. Max.* — is for the Latin words, *Deus Optimus Maximus* : "To the best and greatest God." Or, in other words, "To the Supreme God," or, "To the Most High God," or, "To the Great First Cause."

THE TENTH WAVE. (Vol. II, p. 46.) The Roman poet Ovid has a reference to "the tenth wave as being the most violent and perilous." Why did they so consider it ? The couplet is as follows :

> "The wave, of all most dangerous near the shore,
> Behind the ninth, it rolls, the eleventh before." W. H. Y.

Sir Thomas Browne, in his "Pseudoxia Epidemica," Bk. VII, ch. 17, says :

"That *fluctus decumanus*, or the tenth wave, is greater or more

dangerous than any other, we deny, and hereby we shall seem to contradict antiquity. It is evidently false, nor can it be made out by observation either upon the shore or ocean, as we have with diligence explored both."

Mr. Ross, in his "Arctics," says Sir Thomas troubles himself to no purpose in refuting the greatness of the tenth wave, for the tenth of anything was not counted the greatest, but the greatest of anything was called the tenth; therefore anything that was greater than another was called *decumanus*.

Mr. Forbes, in his "Oriental Memoirs," describing the effect of the monsoon upon the ocean, says, "every *ninth* wave is observed to be the more tremendous than the rest, and threatens to overwhelm the settlement of Anjengo."

Dr. Henderson, in his work on "Iceland," says that they were obliged to wait the alternation of the waves in the following order:

"First, three tremendous surges broke with a heavy dash upon the rocks; these were followed by six smaller ones, which just afforded us time to land; after which the three larger ones broke again, and so on in regular succession."

THE 12-, 42-, AND 72-LETTERED NAME OF GOD. (Vol. III, p. 60.) The article in the last number, (Vol. III, p. 5,) on "The Shem-ham-mephorash," opened a new field of speculation to me. Please give "the twelve-, forty-two-, and seventy-two-lettered name of God." This is new to me. NEOPHYTE.

The Kabbalistic names of God are many. But according to some of the profound and esoteric writers who have explored the Talmud, Sohar, and other kabbalistic works, there are some peculiar names applied to God which represent certain attributes. We have not space to give the learned disquisitions on the names, but will give the names from which the many-lettered names are made, and even on the combination of these there is a difference of opinion.

Rosenberg gives the twelve kabbalistic names of God as follows:

Ehje, Jehovah, Elohim, El, Eloah, Gibbor, Sabaoth, Tsebaoth, Schaddai, Adonai, Makom, and Agla.

Just what the twelve-lettered name was is uncertain, many of the esoteric writers agreeing it was a sentence composed of twelve letters.

M. Franck, a recognized author on the Kabbalah, says the forty-two letters composing the divine name are the Ten Sephiroth, which

by supplying the conjunctive (*Vau* in Hebrew) before the last Sephira, consist of exactly forty-two letters. The Ten Sephiroth are as follows, with the number of the letters in Hebrew in parentheses:

Kether (3) *Thought*, Binah (4) *Wisdom*, Chochma (4) *Understanding*, Gedulah (5) *Mercy*, Gibborah (5) *Justice*, Tiphareth (5) *Beauty* Netsech (3) *Energy*, Hod (3) *Strength*, Jesod (5) *Power*, Melcuth (5) *Actuality*. Total, 42 letters.

The seventy-two lettered name is variously composed. Oliver gives one arrangement like this: The names containing three letters each, Jah, Jeo, Iva; three containing five letters each, Havah, Gotha, Jevah; three containing seven letters each, Adonajh, Jakinai (some make it Thummim), and Jehovah; three containing nine letters each, Elchnanan, Jehabulum, and another representing *the Tetragrammaton*. This is explained as follows: $(3\times3)+(3\times5)+(3+7)+(3\times9)=72$.

Dr. Ginsburg says the Kabbalists believe that Exodus XIV, 19-21, contain the three Pillars of the Sephiroth, and the Divine Name of seventy-two words. These three verses by being arranged in three diagrams will yield twenty-four three-lettered words which give the seventy-two divine names or attributes of God. The following are the names expressed in Latin which are easily translated into English:

Adivtor,	Dator,	Fortis,	Præmium,
Adolescentia,	Decantus,	Gloria,	Propulsator,
Adorandus,	Deprecabilis.	Invocandus,	Protector,
Advocatus,	Deprecatio,	Justitia,	Quæsitus,
Aeternum,	Deus,	Justus,	Rector,
Altissimus,	Dexter,	Lætabundus,	Recordabilis,
Amabilis,	Doctor,	Laudabilis,	Refugium,
Amicus,	Dominator,	Liberator,	Regnator,
Animus,	Ens,	Longanimis,	Requies,
Assiateus,	Erector,	Magificus,	Revelator,
Anunciatus,	Ervens,	Matutinus,	Sanator,
Auxiliator,	Exaltator,	Maximus,	Salus,
Benedictus,	Exaltabundus,	Mercator,	Salvator.
Bonus,	Exauditor,	Mirabilis,	Senex,
Clemens,	Expectatio,	Multus,	Solus,
Cogitabundus,	Expetendus,	Operator,	Spes,
Compatiens,	Facies,	Opportunus,	Sublevator,
Custos,	Festina,	Oriens,	Verus.

There are several other methods used to produce the three-several-lettered names of God, but this will suffice to answer the questions.

PLATO'S NUPTUAL DIAGRAM. (Vol. III, p. 60.) A writer on analogy speaks of the "Nuptual Diagram of Plato." Will some Platonist give the diagram or description? Z.

George Field in his "Outlines of Philosophy," Vol. I, p. 278, says the "Nuptual Diagram of Plato" is the Pythagorean proposition, or 47th of Euclid, and that the late Dr. Harrington, of Bath, has employed the same in demonstrating the universal indivisible triunity of the three primary simultaneous sounds of *the perfect musical triad*, in remarkable accordance with the Pythagorean and Platonic philosophies, which were framed upon harmonic principles; and the same analogy belongs to the harmonic triad of colors.

The subject of this diagram is also discussed in its various applications to nature in Stephen Pearl Andrews' work, "Universology."

A RULE IN MNEMONICS. (Vol. II, pp. 522, 531.) I will add to the rules in mnemonics that called "Napier's Rule:"

"The radius into the sine of the middle part = product of *co*sines of *o*pposite parts, or *t*angents of *a*djacent parts."

The vowel *o* is common in the first couple, and the vowel *a* is common in the second couple.

ROBERT J. TOTTEN, New Wilmington, Pa.

MOHAMMED IN PROPHECY. (Vol. II. pp. 527, 542, 574.) Mohammed claimed that he was foretold in the Bible by name, and that he fulfilled his prophetic mission. Where is the prophecy?

JOHN ANDERSON.

This question has received one answer, but there is still another passage which he claimed pointed directly to him in addition to the one in Haggai II, 7, where the word "Desire" is translated from the Hebrew root HMD; and in Zech. III, 8, and VI, 12, where the word "BRANCH" is translated from the word *Oriens*. Other passages are John XV, 26: "But the Comforter, whom the Father will send in my name, he shall teach you all things"; and XVI, 7: "But when the Comforter is come," etc. The word "Comforter," is rendered from the word *Paraclete*. He claims the word should have been *Periclyte*, meaning "the Illustrious," which is the meaning of the Ahmed (MHD) the name of the Arabian prophet. For further light on this curious question see Preliminary Discourse to George Sale's edition of the Korân, Sect. IV, p. 58; also Notes to same, chap. LXI.

R. K. D.

THE LOST ATLANTIS. (Vol. II, p. 535.) I have been accustomed to regard the supposed continent of Atlantis a sa myth, but since your allusion to it, and the announcement of some of the literature bearing upon it, I have read and studied Mr. Donnelly's book, "Atlantis," and other works from which he quotes, and from a comparative examination, have somewhat changed my former views on this subject. We are continually receiving new light from the East, from whence came our ancient knowledge. Some parts of the Scriptures now appear in a new light to me, and I will mention two chapters (Ezekiel XXVII and XXVIII,) considered as possibly applicable to the lost continent. Many controversies as to the primeval races of America, and questions of its early discovery, can be examined from new data. The late Dr. F. V. Kenealy, of London, a profound explorer in the fields of ancient lore, says in his commentary on the Apocalypse, that the primeval name of the Americas was *Chi-Xi-Bau*, or *Chi-zi-vau*, in the language of the ancient race, and that the summation of the three Greek letters as numerals 600+60+6=666 has a deeper and more recondite meaning than is put upon it by modern interpreters; that it is connected with the period of years known as the "Chaldean Saros," on which "A. WILDER, M. D." has a short article, in your last number (Vol. II, p., 49). The correspondence of its parts with the *nêros* and *sôssos*, and their Greek values, are noticeable. Godfrey Higgins also speculates on the same subject in his *Anacalypsis*. We must refer interested ones to the 853-paged work of Dr. Kenealy on the "mystical book."

Dr. Kenealy's works are a storehouse of information on a great variety of topics, and serve as a *syllabus* of subjects for expansion.

G. M. L.

THE LOST TEN TRIBES. Is there any mention of the Lost Tribes in any Sacred Books except the Old Testament? What is a good work on the subject? STUDENT.

We saw recently in some commentary on John X, 16, ("Other sheep I have which are not of this fold,") that this passage had direct reference to the "Lost Ten Tribes." There is now quite a large literature on this subject, and also an exponent of the claims of the English as being their direct descendants; the organ is the *Banner of Israel*, edited by "Philo-Israel," London.

QUESTIONS.

—o——o—

(a) William E. Damon, in "Ocean World," says "the rock-fish has a beautiful and graceful form, and curious grometrical markings. On account of certain peculiarities, the unusual shape of its caudal fin, and other points, it was a particular object of scientific interest to the late Prof. Agassiz." Will some one give a more extended description of this fish? What are its geometrical markings, etc.

A. M. A.

(b) Some years ago a book was written, and published, by a person calling himself "Elder Triptolemus Tubbs." We do not find this *nom de plume* in Haynes's "Pseudonyms." We have an impression it was semi-religious in character. Can any reader give me information of the book, where and when published? J. J. J.

(c) How is sound produced in wind instruments? Has the fact ever been determined? What is the difference in the formation of sound in the clarionet and flute? I. W. A., Natick, R. I.

(d) How do snakes climb trees, fences, or walls?

FARMER BOY.

(e) "O, Galilean! Thou hast conquered!" Whose last words are these? Z.

(f) Why was the *shamrock* chosen as the emblem of Ireland?

ADELBERT.

(g) What is the "Vatican" at Rome, and why so called?

ADELBERT.

(h) Where do we find the word *Baughnaughclaughpaugh* and its etymological definition? Webster and Worcester do not define the word. ADELBERT.

(i) From what personages did "Pompeii and Herculaneum" receive their names? Were there three personages, two by the name of *Pompeius* and one *Hercules*? ADELBERT.

(j) What were the "four winds of heaven," which are mentioned in the Scriptures and ancient works? ADELBERT.

(k) Are there more than four ways to read languages, namely:

1. The English—which reads from left to right.
2. The Hebrew—which reads from right to left.
3. The Chinese—which reads from top to bottom, or downward.
4. Boustrophedonally—*oxen ploughing*—alternately—left to right, then right to left. JOSEPHUS.

(l) Where do we first find the mention of *ferry-boats*, and how probably constructed? SEARCHER.

(n) Why is a newspaper reporter or correspondent sometimes called a *Bohemian*? SEARCHER.

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IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

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Publishers' Remarks.

We apologize for appending to the May No. the quite lengthy article on "The Master's Mallet." The paper is in keeping with much that comes under the various subjects of this magazine, and it will answer a thousand-and-one questions that a person might ask on the matters discussed; besides, a thousand-and-one questions more can be asked from it now, some of which could be answered more in detail.

Correspondents must be patient, as all articles cannot appear in a single No. We have devoted the May portion to answers, as we had a good supply in stock.

Many books, pamphlets, magazines, etc., are laid over for mention in a future No.

WILLIAM SHAKESPEARE AND ALLEGED SPANISH PROTOTYPES. Paper No. 3, read before the Shakespeare Society of New York, on Jan. 28, 1886, by Albert R. Frey, Assistant Librarian of the Astor Library, and Librarian of the Shakespeare Society. This Society was incorporated April 20, 1885. It was formed "to promote the knowledge and study of the works of William Shakespeare, and the Shakespearean and Elizabethan Drama. Appleton Morgan is President, and Prof. Thomas R. Price, of Columbia College, is Vice-President.

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"THE UNVEILING OF ISIS," by Charles Latimer, C. E., editor of the *International Standard*, (Cleveland, O.,) : and "ALPHA AND OMEGA, or The Mystery of Trinity in Unity solved by Kaleidoscopic Symbols," by Jas. A. Bliss, are now being published in the columns of *The N. D. C. Axe and True Keystone*. For a sample copy address a postal to J. A. Bliss, editor, South Boston, Mass.

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *The universe is but a mean between to extremes,*
both of which are inconceivable."—SIR WM. HAMILTON.

VOL. III. MAY AND JUNE, 1886. NOS. 5 & 6.

The Prize Questions and Answers.

The dozen prize-questions, published in NOTES AND QUERIES (Vol. II, Supplement to December No., 1885,) having failed to receive their proper answers, we publish the questions and answers as follows:

1. What personages have been called " the ablest of all conscience-stretchers," and by whom?

The individuals referred to were Mr. Downing, and Stephen Marshal, who absolved from their oaths the prisoners released at Brentford. (*Vid.* Butler's *Hudibras*, Part Third, canto III, lines 735-740).

2. What poem has been characterized as " the brandy of genius mixed with the water of absurdity," and by whom?

Dr. Parr said this of *Lewesdon Hill*, a poem by the Rev. William Crowe, published in 1786.

3. Who wrote these lines, and what nation is referred to in them?

" From our inns a stranger might imagine that we are a nation of poets, machines at least containing poetry, which the motion of a journey emptied of their contents. It is from the vanity of being thought geniuses, or a mere mechanical imitation of the custom of others, that we are tempted to scrawl rhyme upon such places."

The English nation is referred to, and the lines occur in *The Man of Feeling*, by Henry Mackenzie (chap. XXXIII).

4. What are "the seven rules of Catwg the Wise," and where are they to be found?

These maxims were given by Catwg to Taliesin, chief of the Bards, and a list of them is to be found at the end of Chapter LXII, in *The Doctor*, by Robert Southey. They are as follows:

Think before thou speakest:
First—what thou shalt speak;
Secondly—why thou shouldst speak;
Thirdly—to whom thou mayest have to speak;
Fourthly—about whom (or what) thou art to speak;
Fifthly—what will come from what thou mayest rpeak;
Sixthly—what may be the benefit from what thou shalt speak;
Put thy word on thy fingers' ends before thou speakest it, and turn it these seven ways before thou speakest it; and there will never come any harm from what thou shalt say.

5. Of what celebrated author's poem was it said that—

> Thou hast not missed one thought that could be fit,
> And all that was improper dost omit;
> So that no room is here for writers left,
> But to detect their ignorance and theft.

Andrew Marvel wrote these lines on his friend's (John Milton) poem, *Paradise Lost.*

6. Who wrote the following lines:

> 'Tis but a little space we have
> Betwixt the cradle and the grave;
> Yet are our cares and evils such,
> That even that little is too much.
>
> Here's nothing real; we may seem
> To live; but then that Life's a dream.
> We talk as if we something were,
> And whilst we talk we disappear.

These are the opening lines of a short poem entitled *Life*, by Nahum Tate, who succeeded Shadwell as poet-laureate in 1692. They will be found in any edition of his works.

7. Who was Pélé?

Pélé's Hair. A singular product of vitreous lavas is called in Hawaii "Pélé's Hair." This silky, filamentous substance is described by Miss Gordon Cummings, in her latest book of travels, as "of a nigh olive-green or yellowish-brown color, and glossy, like the byssus of certain shells, but very brittle to handle." It is said to be produced by the wind catching the fiery spray thrown up from the crater, but the extreme fineness of its texture seems rather to suggest the action of escaping vapors within the lava itself. This view is strengthened by the circumstance that a perfect counterfeit is fabricated at iron-

works by passing jets of steam through molten slag, when a material resembling vitreous cotton-wool, admirably adapted for packing fragile articles, results. The chief seat of its natural production is the great Hawaiian crater of Kilauea (personified as the fire-goddess Pélé), and it is found well adapted for nest-building by some inventive Hawaiian birds.—*Edinburgh Review.*

8. What person had the reputation "to employ at the same time his ears to listen, his eyes to read, his hand to write, and his mind to dictate;" and who said this of the person?

Pliny says this of Julius Cæsar, the Roman emperor. (See Munsell's "Every Day Book of History and Chronology," page 272.)

9. What man was known as "The Man of Truth;" and who gave him this characteristic name?

This name was applied by the Indians to Charles Thomson, who died August 16, 1824, at the age of 94 years. He was the first secretary of Congress, in which office he continued 15 years. He was the translator of the *Septuagint* in four volumes. (See Munsell's "Every Day Book of History and Chronology," page 324.)

10. What man ordered his body, when he died, to be thrown into the sea to prevent his wife from dancing over his grave which she had threatened to do if she survived him; and when and where did this take place?

The body of Samuel Baldwin, of England, in compliance with his will, was immersed in the sea at Lymington, on May 19, 1736. The motive for this extraordinary mode of interment was as stated above. (See Munsill's "Every Day Book of History and Chronology, p. 199.)

11. What distinguished person wrote the following epitaph for his own tomb on which it is engraved, and when did he die, and where:

"Mes amis, croyez vous que je dors."

Stanislaus, chevalier de Bouffleurs, died at Paris, January 17, 1815, at the age of 78 years. He was the son of the marchioness de Bouffleurs, mistress of Stanislaus, king of Poland. He distinguished himself in the army, which, however, he left to give his attention to literature. He was considered one of the most ingenious men of his time, and was noted for the elegance of his manners, and conversation. The epitaph on his tomb, written by himself, is characteristic of him. (See Munsell's "Every Day Book of History and Chronology, p. 31.)

12. Of what celebrated poem has it been said that "for majesty of

style, it is, and ever will be, the standard of good writing," and what distinguished poet said this of it?

John Denham, one of the minor British poets, died March 19, 1688. He was born at Dublin, in 1615, and first became known in 1641 by his tragedy of *The Sophy*. In 1643 appeared his first edition of *Cooper's Hill*, a justly celebrated poem, of which John Dryden says the above. (See Munsell's "Every Day Book of History and Chronology," page 109.)

THE SCALE. It is said that the first six syllables of the musical scale,—*ut* (or *do*,) *re*, *mi*, *fa*, *sol*, *la*, *si*, *do*, are the commencement lines of an ancient monkish hymn to John the Baptist. The lines, as I have them, are:

Ut queant laxis
Resonare fibris
Mira gestorum
Famuli tuorum
Solve polluti
Labii reatum
Sancto Johannes.

Do I quote the lines correctly? Can any reader do better, and, also, punctuate the same? I would like, to see a litterel and free translation. H. B. J., Terre Haute, Ind.

"THE SIMPLE COBLER OF AGAWAM." Rev. Nathaniel Ward, of Ipswich, Mass., in 1645, wrote "The Simple Cobler of Agawam." It was printed in London, in 1647. The author was neither simple nor amusing, but was pedantic, and striving for wit seldom got farther than a play upon words. He says of the proverb, "Nine tailors make a man:" (Vol. I, p. 49,)

"It were well if nineteene could make a woman to her minde; if Taylors were indeed men, well furnished but with meer morall principles, they would disdain to be led about like apes by such mymick Marmorets. It is a most unworthy thing for men that have bones in them to spend their lives in making fiddle-cases for futilous women's phansies, which are very pettitoes of infirmity, the gyblets of perquisquilian toyes."

Mr. Ward, who wrote over the assumed name of "Theodore de la Guard," was born at Haverhill, in Suffolk, England, in 1570. He had some connection with the Massachusetts Company in 1629. He got into trouble as a non-comformist in 1641, and came to America in 1634, and became pastor of the church at Ipswich, formerly Agawam.

Questions and Answers.

"GIVE ME THE MAKING OF THE SONGS OF A NATION AND I CARE NOT WHO MAKE THE LAWS." (Vol. III, p. 59.) Who is the author of the expression?

Z. B., Weare, N. H.

Andrew Fletcher of Saltoun, Scotland. He was one of the most notable historical figures of his time (1653–1716), and had a most romantic and adventurous life. The exact words he employed were quite different from the usual quotation given by "Z. B." They were:

"I said I knew a very wise man so much of Sir Christopher's sentiment, that he believed if a man were permitted to make all the ballads he need not care who should make the laws of a nation, and we find that most of the ancient legislators thought that they could not well reform the manners of any city without the help of a lyric, and sometimes of a dramatic poet."

This quotation is from his "An Account of a Conversation concerning a right Regulation of Governments for the Common Good of Mankind." Fletcher was a man of something of the style of Benjamin Franklin. He had very great influence over his associates, wrote in forcible English, and interested himself in the welfare of common people, but his life was full of danger and adventure, while Franklin's was very peaceable.

M. W. HARRINGTON, Ann Arbor, Mich.

In C. C. Bombaugh's work, "Gleanings for the Curious," page 381, I find the following attributed to Sir Philip Sydney (1554–1586):

"Let who may make the laws of a people, allow me to write their ballads, and I'll guide them at my will."

J. H. W. SCHMIDT, Ansonia, Ohio.

Charles J. Fox, in his "History of Dunstable," published at Nashua, N. H., 1846, page 124, attributes to Chatham (1708–1778), the following: "Let me make the *ballads* of a nation, and I care not who makes the laws."

Mr. Schmidt also says that in the Hoyt-Ward "Cyclopædia" it is given, as quoted by Mr. Harrington above, and attributed to Andrew Fletcher in a "Letter to the Marquis of Montrose, the Earl of Rothes."

MAGNIFYING POWER OF OPTICAL GLASSES. (Vol. III. p. 60.) The magnifying power of telescopic and other similar glasses depends

upon their size and strength. How does the optician determine that power, and how is it expressed? R. HOYLE, Appanaug, R. I.

The magnifying power of optical glasses depends on the material, on the curvature of the lenses, and on their combination. The size is of only incidental importance, so far as magnifying is concerned. The rules for determining it are given in most text-books in physics, but in actual practice they are rarely followed exactly. The lenses are made to approximate to the rules and the actual magnification for any combination is determined by experiment. The experimental methods are too numerous and elaborate to be given here, but they can be found in the astronomies and books on the microscope. That the theoretical rules are not followed is a matter of convenience, not necessity. Professor Rowland some time ago, as a matter of interest, constructed lenses on the principles of physics purely and found them satisfactory. M. W. HARRINGTON.

WHERE THE CONQUEROR OF ROME WAS BURIED. (Vol. III, p. 60.) "A river was turned aside to make a place in its bed for his grave, and when he was buried the water went into its former channel, and the prisoners who had buried him were slain, that no one might find out where the conqueror of Rome was buried."

Who is here referred to, what river, what prisoners were slain, and by whom slain? OBELOS.

Alaric was the one thus buried. The river turned from its course was the Busento near Cosenza, in Calabria Citra, Italy. The prisoners were probably natives, and they were slain by Alaric's ferocious followers in order to conceal the place of his burial. (See Gibbon's "Roman Empire," Porter & Coates' edition, Vol. III, p. 58.)

M. W. HARRINGTON.

Of Attila, king of the Huns, it is said "that his body was placed in three coffins—the first of gold; the second of silver; and the third of iron; that the caparison of his horses, with his arms and ornaments, were buried with him; and that all the captains who were employed to make his grave were put to death, so that none might betray the resting-place of the king of the Huns."

History tells us of Alaric, the king of the Goths; "to form a grave for the mighty Alaric, the course of the Busentinus, a small river which washes the walls of Consentia, was diverted, and his corpse royally arrayed, was deposited in its bed. The stream was then re,

stored to its original channel; and, that the secret of the resting-place of Alaric might never be known, a massacre was made of all the prisoners, who had been engaged in the work."

J. H. W. SCHMIDT.

ROGER BACON'S ANAGRAM CONCEALING GUNPOWDER. (Vol. III, p. 59.) Who can furnish the anagram in which Roger Bacon concealed the making of gunpowder? ROGER.

The sentence in which Roger Bacon describes the constituents of gunpowder occurs in his *Epistola de secretis operibus artis* (p. 69), and is as follows:

"*Sed tamen salis petræ* LURU VOPO VIR CAN UTRIET *sulfuris, et sic facies tonitrum et coruscationem, si scias artificium.*"

The words in capitals are commonly supposed to be anagrammatic, but no satisfactory transposition of the letters can be made. The 12th, 13th, 11th, 6th, and 14th letters make "car*on" which some believe to be *carbon*; the 7th, 2d, 1st, 5th, 19th, and 17th letters make *pulver* (=powder), hence powdered charcoal is supposed to be indicated by the enigmatical words. Only a small part of the letters, however, are used in this interpretation.

Some authorities give these words: *luru mope can ubre*, which is simply a transposition of the letters forming *carbonum pulvere* and has evidently been devised to suit the occasion.

H. C. BOLTON, Hartford, Conn.

"PRAISE FROM SIR HUBERT STANLEY IS PRAISE INDEED." (Vol. III, p. 59.) Can any one direct me to the origin of this phrase?

DJAFAR.

The quotation, "Praise from Sir Hubert Stanley is praise indeed," should be given thus: "Approbation from Sir Hubert Stanley is praise indeed." It occurs in "A Cure for the Heartache," by Thomas Morton (1764–1838) author of "Speed the Plough," and other works. PUCK.

BLENNERHASSET AN ENGLISHMAN. (Vol. I, p. 176.) Was Blennerhasset, tried in Richmond, Va., for engaging in Aaron Burr's plot, an Englishman or an Irishman? In Lippincott's "Dictionary of Biography," by Dr. Thomas, he is said to be an Englishman. By William Wirt, at the trial, he was called an Irishman. DONO.

The American additions to Chambers' Encyclopædia says that Herman Blennerhasset was born in England in 1734, bred to the law

in Ireland, and, that selling his estates in Ireland, he came to the United States. J. H. W. SCHMIDT.

WARMEST AND COLDEST AVERAGE TEMPERATURE. (Vol. II, p. 415.) What State in the Union has the warmest average temperature? What State the coldest? O. J. EATON.

The warmest average temperature in the U. S. is 69° as reported from New Orleans, Louisiana, and Tucson, Arizona. The coldest average temperature is at St. Paul, Minnesota, and is 42°.

J. H. W. SCHMIDT.

DEEP SEA-SOUNDINGS. (Vol. II, p. 590.) What and where have been the deepest sea-soundings from which bottom specimens, and temperature have been obtained? GIMEL.

The deepest trustworthy sea-sounding ever made was 26,850 feet, due north from New Guinea. Deeper soundings have been reported, but no one knew how much was "sounding," and how much was "drift," as the instruments were inaccurate. J. H. W. SCHMIDT.

MEETING-HOUSE FIRST APPLIED TO CHURCH. (Vol. III, p. 59.) When and under what circumstances was the word "meeting-house" first applied to a church edifice? J. M. C., Castleton, Vt.

After the Puritans of England separated from the Established Church in the time of Charles II, the name meeting-house was applied to their places of assemblage. They seem to have preferred it themselves, regarding church, priest, bishop, and marriage-rings, as pertaining to popery. The methodists and Quakers were even more attached to the distinction than the Dissenters. A. WILDER, M. D.

WAS THERE A BATTLE FOUGHT AT LEXINGTON, MASS., APRIL 19, 1775.? (Vol. III, p. 51.) As I have read it, the minute men of Lexington were drawn up on the common there, fired upon and dispersed without any shooting back. The real battle was at Concord, where several men got hurt on both sides, and did not go home.

A. WILDER, M. D.

CORRECTIONS. Perhaps some of my writing is a little illegible; at any rate I desire to correct a word or two in the February-March Nos., 1886. Vol. III, p. 48, 4th line from bottom of my article, read "Gercoa, lively, is the source of our word, 'chirk.'" Page 49, 18th line from top, read "Tyrants, also, though better rulers than kings, were regarded as profaners of the old sanctities." In those days orders were privileged. Certain individuals and classes regarded it as their place to rule, and others' duty to obey. A. WILDER, M. D.

HISTORY OF THE LETTER J. (Vnl. III, p. 42.) "B. C. MURRAY" questions my statement that J j was introduced as a new letr* in (*i. e.* about) midl of 17th century, and cites a work printed 1631, in which it is used with power of J as now. The truth is, it *came into general use* coëval with Cromwel's power, 1649 to 1658. From 1630 to 1646 its use is rare; from 1640 to 1650, not infrequent, yet not very comon; from 1650 to 1660 it is overwhelmingly prevalent; after 1660 its use was almost universal in Britain. Between 1620 and 1630 its use must be exceedingly rare, altho it wud not surprise me to see it. It is not found in the 1623 edition of Shakspere. There is *Iohn, Iack, Iuno, Iupiter, Iulia, iust, iest, ioyne*, etc., for *John, Jack, Juno, Jupiter, Julia, jnst, jest, join, etc.* Curiusly enuf we hav in the title page an ornamental capital I twice in the word ORJGJNALL. In the ordinary Roman type in the body of the work *J* is not found. The above does not conflict with the fact that J occurs even erlier, but it was not used for the sound J, as now. In centuries preceding the 17th, it became fashionabl to tail the last I or i in a Roman numeral, as viij for eight, xij for twelv. This fashion prevails in script to our day, being, however rarely seen now except in fysician's prescriptions. Hence the type-founders of 15th and 16th centuries, to imitate a ritn fashion, cast a taild *i*, which was and is *j*. In 17th century the bright tho't ocurd to several that it wud make a good new letr, and so it came into use, and I was taild to make its capital J. This will explain its divers use by different nations: the French use it with the power of *s* in our word *vision;* Italians, for vowel in *eel;* Spaniards, for the aspirant, our *h;* Germans, like *y* in *yet.* Which nation first used it as a new letr is an interesting query. In the printer's case of our day J is placed after Z, evidence of recent introduction.

A. H., Port Hope, Ontario.

* REVISED SPELING. Omit evry useles letr: change *d* to *t*, *ph* to *f*, *gh* to *f*, if sounded so. These rules are nearly tantamount to the 24 rules givn Vol. II, p. 568, but much more redily remembered and easily aplied. They ar justified by Revision of Speling (now in progres). Such speling is to be preferd, just as Revised Translation of Bible is preferd to that of 1511. For further particulars send stamp for *Fonetic Herald*, Port Hope, Ontario.

HISTORY OF THE LETTER W. In like maner, printers of the 16th and 17th centuries, recognizing the first sound in *wet* as not having its own letr, and not having the asinine stupidity of resistance to improvement exhibited in our day, began to doubl V for the sound W, thus VV. After a time, the two were joined and cast as a single type as now. Of this, ther wer two forms: in one the last stroke of the first V crosst the first stroke of the second. In 16th-century books one wil ofn see W, this crosst W, and VV on the same page. This was becaus printers sometimes had it in one font or size of type, and not in another font or size in the same printing office. W got prety wel setld about close of the 16th century. Neither French, Italian, nor Spanish hav ever adopted W into their alphabet, altho they hav the sound which we have assigned to it. Germans use it with power of our V, in that pronunciation called "the best German." In certain districts it represents a sound very near that we give it. It is probably from these Saxon districts that our Anglo-Saxon tung has acquired the sound. Having got the sound, our ancestors very properly invented a new letr for it. So shud we invent new letrs for the sounds in our language which lak separat alfabetic signs.

A. H., Port Hope, Ontario.

MURDERING LATIN. A PROTEST. Allow me to protest against the modern fashon of representing clasic Latin by *italics* and lower case letrs. Such is proper for modern tungs, but not for Latin, which during the clasic age had capital forms only in its alfabet of 20 letrs:

A, B, C, D, E, F, G, H, I, L, M, N, O, P, Q, R, S, T, V, X.

Yet our modern printer puts in haf-a-dozen other now letrs:

J, K, U, W, Y, Z ! !

The script forms are the invention of a later age, the monkish or medieval. Our *italic* is a modern standing imitation of this monkish script; our lower case, an upright imitation. Let me sugest, as being more true, puting Latin quotations in SMALL CAPITALS. "Julius Cæsar" wud then be IVLIVS CÆSAR. In ephigraphy and numismatics this is very wel now. The idea of puting such new-fangld letrs as J and V into clasic Latin is preposterus. Horace and Virgil cud not read their own works in modern dres, which is not a respectabl imitation of clasic Latin, but a mongrel, hybrid, hermafrodite conglomeration of antique,

medieval,modern—neither fish, flesh, nor fowl—neither Latin nor anything els. A. H., Port Hope, Ontario.

MAGNIFYING POWER OF OPTICAL GLASSES. (Vol. III, pp. 60, 81.) If rays fall upon a convex glas they wil, after refraction, meet at or converge to a point called the focus. If the incident rays be paralel, the point is the *principal* focus. All rays are practicaly paralel if the luminus point be at a comparativly great distance. The focal distance is distance between centr of glas and principal focus. The shorter the focal distance the stronger the glas. In Britan and America the distance is commonly exprest in inches; where the metric system is in vog, ofn in corresponding values. A 3-inch glas is said to hav a power of ⅓; an-8 inch glas, ⅛; etc. Hence the nearer the fraction to unity the stronger the glas, 1 denoting a one in glas. In concave glases, it is the same as with convex, MVTATIS MVTANDIS. The focal distance of microscopic glases is the fraction of an inch, as 1/6, the smaller the fraction the more the magnifying power: *i. e.* or focal distance 1/6, the power is 6. A. H., Port Hope, Ontario.

FRENCH MEDICAL SAVAN. (Vol. III, p. 59.) What great Frenchman was in his labratory on his wedding day and had to be sent for to be married? PHILOS.

Louis Pasteur, the celebrated French medical *savan*, noted for controling the diseas of the silkworm which had nearly destroyed Italian and French industry, and for his cures of splenic fevr in the lower animals and prevention of the same by succesiv inoculations with virus of increasing strength, as likewise for his more recent succeses with hydrofobia in like maner, was so deeply absorbed in his labratory work on his wedding day that a messenger had to go for him. The statement will be found on page 22 of the "Life and Labors of Louis Pasteur," by his son-in-law (translated,) publisht by Appleton & Co., New York, 1885. A. H., Port Hope, Ontario.

TARPEIAN ROCK. (Vol. III, p. 59.) "What is the Tarpeian Rock?" What the "Dighton Rock?" and the writing seen thereon at low tide? GIMEL.

The Tarpeian Rock, or *Tarpeja mons*, is that part of the Capitoline Hill, on the western side, overhanging the river Tiber. Its present hight is about 55 feet. It was formerly higher, but time, the wear by

the elements, and earthquakes have shattered it and reduced its elevation. The Romans employed it for the execution of offenders against the State. Manlius Capitolinus who delivered the city when about to be taken by the Gauls, had embraced the cause of the people against the patricians. This anciently was the course taken by men ambitious to be "tyrants," or "people's kings" who were not sacerdotal personages. Persistratos and his son, Gelion, and his successor, were such. Manlius was accused of aiming at regal power, tried and acquitted by the comitia. But Camillus, his personal enemy, becoming dictator, procured his condemnation by the Curiæ, a patrician tribunal. It is said however that he was not thrown down the rock by virtue of any sentence, but only that his enemies hired a slave to assassinate him in that way. This occurred A. Ç. 381. The source of the name of the rock is not known. The legend of the maid Tarpeia opening the gates of the citadel to the Sabines is a fiction not worth repeating.

The Dighton Rock, on Taunton river, Massachusetts, is covered with designs, pecked in the stone, possibly the figures of men and animals. The late Rev. Dr. Absolom Peters transmitted an account of them, I think with a copy, to the Royal Society of Northern Antiquaries of Denmark, and a great many attempts have been made to show them to have been Runes. The learned Finn, Maguusen, indeed did render them into Old Norse, which purported that Thorfinn, the Northman with 151 followers took possession of the region, A. D. 1008. It is pretty certain that the bold Northmen did go into that region, and give its name to Mt. Hope Bay. He had just married a buxom widow up in Greenland, and tet out to found a colony which should begin a new nation. At Buzzard's Bay where he wintered, his son Snorri was born, probably the first child of European parentage ever born on the continent. The country then was not so cold as now; corn grew wild, as well as the vine, and there was no snow in winter. The Esquimaux made living uncomfortable, and the Thorfinn decided not to remain. But, though he was the descendant of Amals, his literary talent was not well developed. The scrawls on the rock are as likely to be the production of a literary Mohegan as of a Dane, and indeed are more like Indian performances.

A. WILDER, M. D., Newark, N. J.

ONETEEN, TWOTEEN, THIRTEEN. (Vol. III, p. 60.) Why were not our numerals made uniform to read *oneteen*, *twoteen*, thirteen, etc., instead of "eleven," "twelve," etc.? ARUN.

The reference to the derivation of the numerals were virtually as "ARUN" suggests. *Eleven* is from *endleafon*, *end one*, and *leaf ten*. *Twelve*, again, is from *twelfte*, importing two and ten. Languages are not derived with critical regard to etymologies; even the Sanskrit, which Godfrey Higgins believed to have been constructed by priests as a sacred tongue, has irregularities. So the Old Saxon *tehan* (Sanskrit *dasan*) has been perpetuated in our word *ten*, crowding the end *leaf* into oblivion. In fact, despite the apparently more convenient decimal mode of enumeration, the common people seem to hate it. The French peasants still use the anterevolutional weights and measures; our own people reluctantly gave up shillings and pence; and every English-speaking people detests the metric system. To this instinctive aversion I attribute the adherence to the words *eleven* and *twelve* in our language. A. WILDER, M. D.

COSMO DE MEDICI. (Vol. III, p. 60.) Why was Cosmo de Medici called the "Father of the People, and the Freer of his Country"? ARUN.

Cosmo de Medici was leader of the democratic party in Florence, as his ancestors had been before him. He was bold and outspoken in his criticisms of the ruling olligarchy, who procured his banishment in 1433. The next year he was recalled, and thenceforth exercised a ruling influence over the affairs of the Republic. He was careful to preserve the country in peace. He was the patron of the Platonic philosophy, art, and liberal science; and however ambitious to be first, he gradually and successfully labored for the good of his fellow-citizens. Hence, in their gratitude, they gave him the title borne by Cicero, and several of the Emperors, Father of his Country.

A. WILDER, M. D.

THE BOHEMIAN. (Vol. III, p. 76.) Why is a newspaper reporter or correspondent sometimes called a *Bohemian*? SEARCHER.

A gipsy or imposter. The first gipsies that entered France came from Bohemia. A slang phrase applied to literary men and artists of loose or irregular habits, living by what they can pick up. "Never was there an editor with less about him of the literary Bohemian, a strong contrast to his unhappy contemporary Chatterton." — *Paston Letter*, *Fortnightly Review*. DAVID M. DRURY, Williamsburgh, N. Y.

THE VATICAN AT ROME. (Vol. III, p. 76.) What is the "Vatican," at Rome, and why so called? ADELBERT.

The ancient palace of the popes, and the most magnificent in the world, stands at Rome on the right bank of the Tiber, and on the hill anciently called by the same name; derived, according to Aulus Gellius, from Vaticinium, or rather from an ancient oracular deity of the Latins, called by the Romans Jupiter Vaticanus, who was worshipped there. Some say Pope Symmachus began the construction of the palace. It was inhabited by Charlemagne in 800; and the present irregular edifice has raised by the gradual additions of a long series of pontiffs. Its extent is enormous, the number of rooms, at the lowest computation, amounting to 4422; and its riches in marbles, bronzes, and frescoes, in ancient statues and gems, and in paintings, are unequalled in the world; not to mention its library, the richest in Europe in manuscripts. The length of the museum of statues alone is computed to be a mile; here are the Sistine chapel; the Camere of Raphael, painted by himself and pupils; the Museum of Pius VI, peculiarly rich in objects of ancient Italian workmanship; and other deposits of art and antiquity, each of which by itself would suffice to render a city illustrious. ANDREW SMITH.

IRELAND'S EMBLEM—THE SHAMROCK. (Vol. III, p. 76.) Why was the *Shamrock* chosen as the emblem of Ireland? ADELBERT.

Shamrock is the Irish name for three-leaved grass, or trefoil. According to legendary tradition, when St. Patrick landed near Wicklow, to convert the Irish, in 433, the pagan inhabitants were about to stone him; but having obtained a hearing, he endeavored to explain to them the Trinity in Unity; but they could not understand him, till, plucking a trefoil from the ground, he said: "Is it not as possible for the Father, Son, and Holy Ghost, as for these leaves, to grow upon a single stalk?" Upon which (says the legend) the Irish were immediately convinced. ANDREW SMITH.

FERRY-BOATS FIRST MENTIONED. (Vol. III, p. 76.) Where do we first find the mention of *ferry-boats*, and how probably constructed? SEARCHER.

I find the first mention of a "ferry-boat" in the Bible (II Samuel XIX, 18): "And there went over a ferry-boat to carry over the king's household, and to do what he thought good." Z.

CANONIZATION. (Vol. II, p. 608.) Will some person give an account of the canonization of a saint? Z.

Canonization is a ceremony in the Roman Catholic Church by which holy men deceased are enrolled in the catalogue of saints. The privilege of canonizing was originally common to all bishops, and was first confined to the Pope by Alexander III, in 1170. When it is proposed to canonize any person, a formal process is instituted, by which his merits or demerits are investigated. Hereupon the *beatification* of the person in question is pronounced by the Pope, and his canonization follows on the production of testimony to miracles performed at his tomb or by his remains. The day of his death is generally selected to be kept in his honor, and is inserted as such in the calendar.

CLIMACTERICAL YEAR. (Vol. II, p. 460.) Is there any statistical proof from mortuary tables, or from physiological views, that the great "climacterical year"—age of 63—is fraught with more diseases and deaths, than other years previous or subsequent to that age?

J. PAYSON SHIELDS.

Certain years in the life of man have been from great antiquity supposed to have a peculiar importance, and to be liable to singular vicissitudes in his health and fortunes. This superstitious belief is supposed to have originated in the doctrines of Pythagoras. The well-known notice of the climacterical year—63—supposed to be particularly dangerous to old men, in a letter of Augustus Cæsar, preserved by Aulus Gellius, evinces its prevalence among the Romans. This year has been called by some astrological writers, "horicus," as having been peculiarly fatal to great men. The virtue of this year seems to consist in its being a multiple of two mystical numbers, 7 and 9. It is certainly singular that usage should have attached in all countries peculiar distinction to years which are denoted by compounds of the number 7. Thus 14 has been fixed for various purposes as the epoch of puberty; 21 of full age; 35 has been selected by Aristotle as the period when the body is in its highest physical vigor. The same author supposes the vigor of the mind to be perfected at 49; 63 is the grand climacterical year; 70 the limit of the ordinary age of man. Bodinus says that 7 is the climacterical number in man and 6 in woman. The term *climacteric disease* has more lately been applied to that declension of bodily and vital powers which is frequently observed to come on in the later period of life, and from which many persons rally so as to attain extreme old age.

QUESTIONS.

(a) Will some reader inform me where information can be had regarding the life and career of Olive, Princess of Cumberland, subsequent to 1822? also, the date of her death? Olive claimed to be the legitimate offspring of Henry Frederick, brother of King George III, and the daughter of Dr. James Wilmot, to whom Frederick was secretly married in 1767. The encyclopædias are silent on the subject.
B. C. M., Dennison, Texas.

(b) Was the correct middle name of our late President James *Abraham* Garfield? or, James *Bryham* Garfield, as engraved on the memorial window presented to Williams College by Cyrus W. Field?
Was the correct first name of our late President, *Hiram* Simpson Grant? or, *Ulysses* Simpson Grant, as he was called while President?
Is the first name of our present President, *Grover* Cleveland? or, *Stephen* Grover Cleveland, as he was announced and bannered in the campaign of his election? OBELOS.

(c) Why is Edinburgh, Scotland, sometimes called "Auld Reekie?"
D. M. DRURY, Williamsburgh, N. Y.

(d) What are the "five follies of science"? D. M. DRURY.

(e) What is the origin of the popular superstition connecting a horse-shoe with good luck? D. M. DRURY.

(f) Were the ancient "Rose-worshippers" the same as the Rosicrucians? ARUN.

(g) Of what material does a spider spin a thread, which although barely visibly to the eye, is strong enough to sustain the weight of its body? When gluing the threads together, in weaving its web, does the glue issue from its tentacle, as its natural channel, or is it taken from some part of its body? C. D. GRIMES, M. D., Sturgis, Mich.

(g) What instinct or power does the bee, the cat, the pig, and the dog, have, when having a blind over their eyes, or chloroformed, and taken in a circuitous, or angular direction, and then liberated, start immediately in the right direction, and keep the same until arriving at the first starting place. C. D. STURGIS.

(h) I have seen it stated that there is a remarkable acrostical hymn on the words *Iesous Christos Theos Uios Soter*, said to have been composed by the Sibyls. Can some one furnish it, or inform me where it is found? The initials of these words give us *Ichthus* the Greek word for "fish," which was often carved on monuments in the middle ages as a Christian emblem. Z.

(i) What are the *Greater* and *Lesser* Doxologies, as they are sometimes designated? Z.

THE MASTER'S MALLET;

Or, The Hammer of Thor.



1. Common Gavel.
2. Setting-Maul.
3. Thor's Hammer.
4. Ancient Mallet.
5 and 6. Mediæval Mallets.
7. Modern Mallet.

PAPER READ BEFORE MASSACHUSETTS COLLEGE, SOCIETAS ROSICRUCIANA,

By S. C. GOULD,—VIII.°

+ × †

The genius and philosophy of Speculative Masonry furnish a wide field for research and investigation, and invite the observing eye and inquiring mind of the studious neophyte to delve in its archives, and pore over its symbols, not only historically and progressively for the past one hundred and sixty years of its activity, but also to examine it comparatively and retrogressively prior to its revival at the beginning of the eighteenth century.

We have selected as the subject of this paper, the origin, use, and symbolic application of *The Master's Mallet*, and shall endeavor to show by historical evidence, that its construction and form is only a slight modification of *The Hammer of Thor*, of the middle ages, which was an emblem of *decision*, *power*, and *finality*. The form of this Hammer of Thor can be traced some three thousand years prior to the Christian era. Its etymological name in ecclesiastical symbolism is *Gammadion*, from its being formed of four Greek *Gammas*, joined uniformly so as to make four right-angles. Augustus Pugin, of Normandy, an eminent authority on architectural designs, says its heraldic

name is *Fylfot*. Webster derives this word from the Anglo-Saxon words *feower fot*, meaning "four-footed," as each fourth-part resembles a person's foot.

George Ripley and Bayard Taylor say the Fylfot was found at a very remote period in India, China, and Thibet, and that it was then used as a mystic symbol among religious devotees. Dr. Henry Schliemann found it engraved on the remains of the ancient city which he believes to be Troy, of Homeric fame, where it appears as a sacred s mbol. He calls it the *Suastika*, which is a Sanscrit word, and from remotest times it has been one of the most revered of the Aryan symbols. Schliemann says it was used as a *fire-machine*, the fire being produced by friction; two cross-beams being placed on the ground horizontally, and a piece of wood, named *Pramantha*, dropped perpendicularly into a central hole, and worked by a string, producing the *sacred fire*. From the word Pramantha the Greeks derive the name *Prometheus*, who is credited with the discovery of producing fire. The name means "forethought." Thus, Campbell says, on "The Sacking of Prague": [1]

Truth shall restore the Light by Nature given,
And, like Prometheus, bring the fire from Heaven.

This Fylfot, with pedal extremities, is very similar to a wheel, and is no doubt referred to by Lachlan Shaw, in the following extract from his "History of the Province of Moray," in Scotland:

"When a contagious disease enters among cattle, the fire is extinguished in some villages around. Then they force fire *with a wheel*, or by rubbing a piece of dry wood upon another, and therewith burn juniper in the stalls of the cattle, that the smoke may purify the air about them. This done, the fires in the houses are rekindled from the forced fire. All this I have seen done; and it is, no doubt, a Druidic custom."

De Rossi, Petra, Raol, Rochette, and others mention that they found it in the Catacombs of Rome, and they called it *crux dissimulata*.

It is not alone to those Eastern countries of Asia already named (of which we have long had familiar historical cognizance of many of its mystic inscriptions), that we are enabled to refer this remarkable device; but it is found alike in the Old World and the New. It is found on the monuments of Egypt, on the wedge-cut bas-reliefs of Assyria, on the Cyclopean walls of Peru, as well as on the forest rocks of Pre-Columbian America.

It was introduced into Europe as an emblem of *power* about the sixth

(1) Pleasures of Hope, lines 414-415.

century, being generally worn secretly. It was found on the tunic of Diogenes the Fossor, in the well-known monument in the Catacombs, and belongs to the second or third centuries. It was found on the girdle of a priest in the year 1011, and during the middle ages it was frequently introduced into decoration and embroidery.

According to Hargrave Jennings, who has written on symbolism, the priests and pontiffs of the middle ages adopted the practice of wearing this mystic device as an emblem of *ecclesiastical power*, from the custom of the ancient Jaina kings, who wore the same mystic *Gammadion* on their bodies as a talisman; or, as the high priests of the Jews wore the Hebrew inscription *K'D'SH*[1] affixed to the *Tetragrammaton* on their mitres, which was indicative of their sacred office.

This anciently-formed figure, among antiquaries, is also sometimes known under the name of a cross *Cramponée*, which is the same in its general outline as the *Hammer of Thor*. Among the Scandinavians, *Miölner* is the peculiar name by which the Hammer is known.

Thor (or Thonr) is the Norse Thonar, from which we derive our word "thunder;" and in the mythology of the North, Thor is the god of thunder, and also the god of power. He was the son of Odin (Spirit) and Freya (earth). Odin (called by the Germans Woden), in the Norse mythology, was the greatest of all the gods, and styled the All-Father, and although considered the principal creator of the heavens and earth, yet he was assisted by his brothers Vili (Will), and Ve (Holiness). Odin corresponds to Zeus or Jupiter of the Greeks and Romans, who in like manner was called *Divûm pater atque hominum rex* ("Father of the gods and king of men"), although he was the son of Saturn, or Chronos (Time), who again was the son of Cœlus, or Uranus (Heaven), and Terra, or Ge (Earth). These comparisons and correspondences are here mentioned that the antiquity of *Suastika, Cramponée, Gammadion, Fylfot, Miölner, or Hammer of Thor*, may be noted in the genealogy of the gods and the ideal attributes they represented, and by the etymology of the several names by which the Hammer of Thor had been known in tradition, legend, mythology, and history. Thus it will be observed, as the *three brothers*—Jupiter, Neptune, and Pluto, the sons of Time — *presided* over the Heavens and the Earth, the Waters, and the Under-world, respectively, so the *three brothers*, Odin, Vili, and Ve, the sons of Bor (Produced), are em-

(1) Exodus xxviii, 36.

blematic of, and preside over, Spirit or Mind, Will, and Holiness, respectively. The correspondence is very observable between these trios of legendary history and the triads of traditional Masonry. We will not, therefore, digress farther from the subject of this paper here, but remind our fratres of those remarkable words of the poet Virgil: *Numero Deus impare gaudet* [1] ("the gods delight in uneven numbers"). This, translated more paraphrastically, can be rendered, "Nature is pleased to develop herself in impaired numbers."

Odin differed in one respect from Jupiter, in that he did not wield the thunderbolt; that characteristic of power was reserved to be exercised by his son Thor, who, like Jupiter, grasped the bolts of heaven in his right hand, which is only another vivid illustration of the *sigzag* appearance of the Hammer of Thor held by the right hand, and representing *power*, and now perpetuated in the governing power of the Master's Mallet, which other secret societies and deliberate assemblies have patterned after and adopted.

Among the first instructions the neophyte receives in a Masonic Lodge at the present time, are the ritualistic explanations and applications of the triad of indispensable symbols with which all initiates should become familiar, namely: "The Lamb-Skin," "The Twenty-Four-Inch Gauge," and "*The Common Gavel.*" The Common Gavel, by many novices, is sometimes confounded with the *The Setting-Maul*, and this again with *The Master's Mallet*—three distinct and separate implements, each the symbolic representative of the primitive person in whose hand it was placed. They actually belong to the Blue Lodge Degrees, each in the order named.

No implement in the entire range of the paraphernalia and formulary of this fraternity can boast of an antiquity so unequivocally remote as that symbol of authority — The Master's Mallet, which is only another name for The Hammer of *Thor*, who was the Scandinavian "thunderer," grasping his *Miölner*—symbolizing "power." At the installation of the Master, he is informed, upon being presented with the Mallet, that it constitutes the essential element of his authority over the assembled brethren, without which his efforts to preserve order and subordination must be ineffectual; that it is the governing instrument of his office; that it gives him possession of his Lodge. The Mallet is the gift, or tenure, by which the conveyance of possession is

(1) Bucolics, Book VIII, Line 75.

made from hand to hand. This extraordinary typical power of the Hammer has curiously and wonderfully preserved its character during successive ages, as we shall hereafter show.

As early as 1462, it was clearly recognized as a Masonic emblem, the use of which regulated and defined the territorial limits of rofanes, and eaves-droppers. The ordinance of that date expressly declared that "lewd women shall remain as far from the sacred enclosure as a Hammer can be hurled."[1] There are ample data to support the prevalent uses of the Mallet during the middle ages. By throwing the Mallet at one full swing, all the ground traversed was acknowledged as immediately reduced to the person's possession casting the same, and thus fixed the bounds of proprietary rights, both on land and water. Thus in modern times the *use* of the Mallet perpetuates the idea of possession and power. This idea is not alone confined to Masonic bodies, and other secret societies springing therefrom, but is remarkably preserved and perpetuated in the hand of the auctioneer, who applies it characteristically as a representative of *decision*, *power*, and *finality*. In early ages the Mallet was a signal by which Gothic courts were convened, and in districts where judges had ordered tribunals to assemble, it was carried around among the inhabitants who, upon seeing this emblem of judicial authority, immediately assembled at the designated place. The custom of governing judicial bodies, legislative assemblies, stock exchanges, and similar gatherings, comes from the same idea of authority, and when a question is submitted and a decision reached, the sound of the Mallet is only the reëcho of the same power in former centuries, made with the Hammer of Thor, otherwise called his *Miölner*, "the crusher."

The origin of the legend of the Miölner is related by the mediæval writers as follows: Loki, one of the Norse deities, made a wager with a dwarf that he could not forge certain implements that would compare with the mechanical skill of certain other dwarfs. Conditions were agreed upon, and the dwarf began to labor industriously at his forge. A proper time having elapsed, he took from the fire, among other articles, a Hammer, called the Miölner. The several implements were brought before the *three principal gods* of Asgard (the secret abode of the divinities). These gods were Odin, Thor, and Frey, who were chosen as arbitrators of their relative value. After

(1) Ordinances of Steinmetz, 1462, Art. 13.

careful tests and due deliberation, it was unanimously decided that the Hammer was superior to all. This instrument possessed the virtue of *striking* with unerring certainty any object, without exception, at which it was hurled, and however severe a blow was struck, no injury ensued to the person wielding the Hammer. To Thor was awarded the Miölner, a token of especial applicability, as he was, according to the Edda, the strongest of the Norse gods; and when he was belted with his girdle of prowess (called the Meginjardir), with the Hammer in hand, Thor was irresistible. Scaldic songs recite many adventures in which he exhibited the divine attributes of the Miölner.

On one occasion, by a blow of his instrument, Thor shattered into fragments a huge mountain; the Northern mythology also says, that in a trial of strength he nearly unloosed the Medgard serpent, which the Teutons delineated as encircling the earth and preserving it intact. The serpent Medgard was finally slain by the irresistible Hammer, and when Thor had recovered his Miölner, which lay eight miles below the congealed rocks of Jötunheim, he felled, with a single stroke, the giant Thrym, and all his subjects. Thus, when these gigantic rivals appeared, which represent the ice and frosts of those northern latitudes, Thor raised his powerful implement, and its force produced the flash in the skies, and the thunderbolts of heaven.

We must necessarily digress a little from the strict subject under consideration, as Masonry is very tenacious of its ancient landmarks; hence, it is well to consider, also, the derivation of some its traditional symbols, etymologically as well as archæologically.

The *Gammadion*, literally and etymologically, is constructed as previously stated, of four Greek capital *Gammas*; and these, it may be here noted, in form are *Gothic*, *technically* and *typographically*. This symbolic and mystic cross was actually engraved on the Miölner of the Scandinavians. The author (C. E. G.) of "Ecclesiastical Symbolism" says, two capital letter Z's, one placed horizontally across the other, will graphically illustrate the form of this sacred palladium. The very word *zigzag* betrays its etymology, according to our standard authorities, and the vividness of the divine force of Thor's Miölner may have forced the definition of the word, *litterally* and *angularly*, it being composed of a Tetragrammaton—four consonants in its Hebraic form of Z G Z G—two izzards and two gammas.

The first letter in the Masonic alphabet taught to all neophytes upon entering a Masonic Lodge, and passing onward and upward, is that significant letter "G." It stands *third* in the ancient Hebrew alphabet, and also in the Greek; *fifth* in the Arabic; and *seventh* in our English alphabet. Masonic writers have speculated much as to its origin. Mackenzie thinks it an invention of the last century; Oliver says it stands for the name of T. G. A. O. T. U.; Hutchinson and Dalcho agree in saying that it is the initial of *Geometria*; Mackey says it is a corruption of the old kabbalistic symbol, the Hebrew letter *jod* ('), the initial of *JHVH*; while the author of "Ecclesiastical Symbolism" refers it to the *Gammadion*—which is formed of four Greek capital Gammas; hence, the G was placed conspicuously above the Master to symbolize his power in wielding the Gamma-dion (*Gamma Dio*), the power of the god—the Hammer of Thor—The *Master's Mallet.*

The poet Burns alludes to the letter "G," in his "Farewell Ode," at Tarbolton, when he speaks of

> —— that hieroglyphic bright,
> Which none but Craftsmen ever saw.

In the alphabet of Belinos, the Mallet was used to express the letter M, it being the initial of Mace, Maul, Miölner, and Mallet; but in the alphabet of Hermes, the Mallet is united with the *Pickaxe*, (a rude common gavel), and denoted R.

Grimm says the Mallet was used in the solemn ceremonies of marriages, and to this day the Finns, in their nuptial rites, strike fire with flint and steel, in humble imitation of the flash of Thor's Hammer, or a thunderbolt. The banqueting cups of the ancient Norsemen were rendered auspicious, and their food and drink were blessed with the Hammer-*sign*. One of the Eddaic sagas details an interesting interview between Earl Sigurd and King Hakon, who it is said, was Athelstane's foster-son. The saga said: "Now, when the full goblet was filled, Earl Sigurd spoke some words over it, and blessed it in Odin's name, and drank to the king out of the horn; and the king then took the horn, and made the sign of the cross over it." Then said Kaare of Greyting, "What does the king mean by doing so? Will he not sacrifice?" Then Earl Sigurd replied: "The king is doing what all of you do, who trust in your power and strength; he is blessing the full goblet in the name of Thor, by making the sign of his Ham

mer over it before he drinks it." [1] The same custom has been traced to other nations.

Our own poet Longfellow tells us that King Olaf, when keeping Christmas at Drontheim,

> O'er his drinking-horn, the sign
> He made of the Cross Divine,
> As he drank, and muttered his prayers;
> But the Berserks evermore
> Made the sign of the Hammer of Thor
> Over theirs.

The learnëd Thorlacius asserts that the stone axes found in the graves of Scandinavian warriors were *in design* to typify the resistless power of their god-father's mighty Hammer, which always fell with conquering force upon his adversaries. Among the flint weapons discovered in Denmark are some cruciform hammers, with a hole at the intersection of the arms for the insertion of the haft; and as the lateral limbs were of no use, later, the form assumed a more shapely Hammer. In Iceland, the cross Cramponée is still used as a magical sign, in connection with wind and rain.

In 1835, when plowing a field near Bornholm, in Fyen, a discovery was made of several gold coins and ornaments belonging to Dutch civilization. Among them were two rude specimens of coins of the successors of Constantine; they were impressed with a "four-footed" horned beast, symbolizing the *Fylfot* .The beast was surmounted by a very large human head, intended to represent the rider (undoubtedly illustrating their deity who presides above the clouds, or as the poet Cowper says, he "rides upon the storm.") Directly in front of the large-proportioned head was the sign of Thor's Hammer — a cross Cramponée. Four of the specimens bore the name of the valiant god Thor, in Runic characters; and one bore a four-pointed star. The same peculiar figure occurs on the coins of Syracuse, Corinth, and Chalcedon, and is frequently employed on Etruscan urns.

This same remarkable figure (the Suastika) is the sacred *Swastika* of the Buddhists; and the head of Buddha, on the reverse of a coin found at Ugain, is a cross of equal arms, with a circle at the extremity of each, and the Fylfot, or *Gammadion*, in each circle.

Bells were rung in the middle ages to drive away thunder. Among the peasantry the sign of the cross was used to dispel a thunder storm. The cross is used because it resembles the Hammer of Thor,

(1) Heimskringla, Saga IV, c. 18.

who is the "thunderer." For the same reason bells were marked with the Fylfot, especially where the Norse people settled, as in Lincolnshire and Yorkshire; and from the latter county comes what is now more especially known as the York rite in Masonry. Thor's Hammer-sign is still visible on the bells of Appleby, Scothern, and Waddingham, in Lincolnshire; Hathersage, in Derbyshire; and Mexborough, in Yorkshire.

Many traditions and customs which have come down to us from the folk-lore and legends of the middle ages, with the etymology of many words, seem to confirm with positive certainty that the Mallet has descended to Masonic use, and is invested with the characteristics of the Hammer of Thor; that this virtue, inherent in the Mallet in the hand of the Master, is directly derived from the Miölner in the hand of Thor, who in turn is only Jupiter (or Father Jove), of older fame, who grasped the bolts of heaven, and with one clap, often brought the brotherhood of man into "silence and circumspection." Thus, no appurtenance of a Master's Lodge can claim an antiquity so remote, and an origin so clear and indisputable, — it being coëval with creation itself, in the very "Twilight of the gods" (*Ragnaröck*).

It is related that Thor once lost his Miölner in slaying the Medgard serpent, and that it lay eight miles beneath Jötunheim's congealed rocks, and that a portion of his divine strength was gone; so also, if by stealth or violence of some member, the Master should become dispossessed of his Mallet, after having been *inducted* into his chair, he would lose control and possession of his Lodge.

In the Grecian system of divine government, Jupiter is represented holding his secret councils on Mount Olympus, and sometimes on Mount Ida, and other high elevations, whose sacred precincts none but his counselors were allowed to approach. Jove, grasping the three-forked lightning, Neptune with his trident, and Pluto with his three-headed dog *Cerbĕrus*, constitute a first triple triad. Jupiter was usually accompanied by an eagle, which, heralds say, represented the "boldest, strongest, and swiftest of birds;" Juno, the sister-wife of Jove, bearing three emblems: a wand, a disk, and a circle; Mercury, the messenger of the gods, bearing his *caduceus* (*Rabdŏs Tripĕtelŏs*), "the three-leaved rod;" these constitute a second triple triad.

A similar correspondence pervades other systems, and has a parallel

in many of the existing religious beliefs and practices, as is evidenced in church paraphernalia, customs, and formulas.

Masonry has most beautifully systematized many of the triads; the Master's Mallet calls up the brethren with its triple stroke, the craftsman's maul illustrates a similar demand, and the apprentice's gavel teaches us to divest our *hearts*, *consciences*, and *minds*, of vice.

The same triple arrangement is interspersed throughout the first three degrees, and onward to the three-and-thirtieth degree.

It is somewhat singular and unaccountable that only *one* of the *nine* triads of the Ten Sephiroth is perpetuated in the formulas of Masonry, that one being the 8th — "*Wisdom*, *Strength*, and *Beauty*."

The triads, as arranged by our late kabbalistic and learnëd fratre, William B. Greene, from the Ten Sephiroth, are as follows:

(1) *Kether*, Thought; (2) *Chokma*, Wisdom; (3) *Binah*, Understanding; (4) *Gedulah*, Mercy; (5) *Gibborah*, Justice; (6) *Tiphareth*, Beauty; (7) *Netsech*, Victory, or Power; (8) *Hod*, Glory, or Strength; (9) *Jesod*, Foundation; (10) *Melcuth*, Royalty, or Kingdom.

The nine triads are—

1—Thought, Wisdom, and Understanding.
2—Mercy, Justice, and Beauty.
3—Victory (or Power), Glory (or Strength), and Foundation.
4—Wisdom, Mercy, and Victory (or Power).
5—Understanding, Justice, and Glory (or Strength).
6—Thought, Beauty, and Foundation.
7—Understanding, Beauty, and Victory (or Power).
8—Wisdom, Beauty, and Strength (or Glory).
9—Kingdom, Power, and Glory.

The last ascription of the "Pater Noster," as found in King James' version, preserves the ninth or last triad: "For thine is the *kingdom*, and the *power*, and the *glory*."[1] This, however, is not inserted in the Douay version, nor the late revised version.

The word Odin, according to Grimm, signifies "the Wise," or *Wisdom*, and the learnëd philologist Thorpe also concurs in this view. Thorpe traces the derivation to the name Buddha, and finds that it means "the Wise." Consequently the pillar consecrated to Odin became the column of Wisdom.

The name of Thor, "the thunderer," has been elaborated at length

(1) Matthew VI, 13.

as the symbol of Power. Consequently the pillar dedicated to Thor became the column of Strength.

The word Frey is traced by Grimm to the ancient Teutonic dialect, and is explained by him to signify "the Beautiful," or Beauty. Consequently the pillar devoted to her became the column of Beauty.

These three divinities were the typical supports of the Universe,—Odin, Thor, and Frey,—Wisdom, Strength, and Beauty.

These columns are symbolically connected with the "Pillars of the Porch," and these again with the "Pillars of Enoch," which Josephus describes.

Intimately connected with the three pillars of symbolic Masonry,—Wisdom, Beauty, and Strength,—in the order named, are three arcane, Biblical words, namely, *Abraxas*,[1] *Shibboleth*,[2] and *Tymboxein*.[3] These significant words have nearly lost their original import,—*Bow the Knee, the Waterfall,* and *to be Entombed.* Salutation, articulation, and possession, are three recognitions of the Craft. The obsolete and arcane word Tymboxein is esoterically connected with the Master's Mallet, but time and space forbid further elaboration.

A near descendant of Enoch was Lamech who begat three sons, who bore remarkable similarity of names,—Jabal, Jubal, and Tubal,—and these sons were the instructors in geometry, in music, and in smithy, respectively. Jabal represented Wisdom, Jubal represented Beauty, and Tubal represented Strength. Tubal, or *Tubal-cain*, is believed to be identical with *Vulcain*, or *Vulcan*, who, in the legend, had his forge *under* Mount Ætna, where he wielded the Hammer. The final letters of three similar traditional names give us that remarkable sacred word of Eastern veneration—AOM—called by their religious devotees the *Akshara*, which means "the preserver." It represents, according to the Sanscrit lexicon, the Universe, and the forces by which it is governed: A is the Supreme Soul; O (or U) the individual Soul; and M, all Nature. The exact form of the *Chakkra* — the Disk of Vishnu—is a circle (the *Cobra*) enclosing a light-colored A, covering a dark-colored M-shape, similar to the hexalpha. Sreenevas Row, of Madras, says this disk was known to the ancient Masons as a symbol of "light shining in darkness, and the darkness comprehendeth it not."[4] The mystical Apocalypse says: "I am Alpha and Omega, the first and the last."[5] The "Bhagavad Gîtâ" is more complete; it

(1) Gen. XLI, 43. (2) Jud. XII, 6. (3) Gen. XXV, 10. (4) John I, 3. (5) Rev. I, 11.

makes Krishna say: "I am the beginning, the end, and the middle,"—*Alpha*, *Omega*, and *Mu—AOM*. The word *Amen* is of the same import, and is now used by the Jews, the Mahomedans, and the Christians. The Jains claim that *Aom* is the most sacred word in their vocabulary, and they repeat it morning and evening with a rosary, at the same time bearing their talisman—the *Suastika*— the Hammer of Thor. The Buddhists attach a sacred import to the word, and the first lesson taught to their children is "Om, mani padmë, Om." Brahma says: "*I am* 'Om." The name Brahma appears to be only another form of the name Abraham—with the initial transposed as a final,—Brah'ma. The name of this patriarch—Abram—had an "h" inserted in it, and his wife's name—Sarai—had an "h" affixed to it. Abram and Sarai became Abraham and Sarah. The letter added, it will be observed, is one of those composing the Tetragrammaton. After this addition to his name, which made him the "*Father* of many Nations," he constructed an altar on Mount Moriah and called it the *Tetragrammatonic* name, of which it appears he had come in possession. J. Roylston Skinner, of Cincinnati, an adept in the Kabbala, translates the Tetragrammaton with its compound, which Father Abraham gave to his altar: "The Lord will provide a way."[1] The omnific name is but once referred to in the Bible as "incommunicable."[2]

It may, also, be of interest to note here that the *initial* letters of the four Hebrew words in the Psalms, which are rendered in the common version, "Let the heavens rejoice, and the earth be glad,"[3] form the *Tetragrammaton*; while the *final* letters of the four Hebrew words in Exodus, which are rendered "They shall say to me, What *is* his name?"[4] form also the *Tetragrammaton*.

The ordinances of Menu tell us how the sacred word was produced:

"Brahma milked out, as it were, from the three Vedas, the letter A, the letter U, and the letter M, which form by their coälition, the triliteral monosyllable, together with three mysterious words — *bhur*, *bhurvah*, and *swer*; or, earth, sky, and heaven."

These three letters, which are pronounced 'OM, refer to the Deity in his triple capacity of Creator, Preserver, and Destroyer. We are informed by the same Code of Menu, the method of using the word:

"Three suppressions of the breath, made according to the Divine Rule, accompanied with the triverbial phrase, *bhurbhurvahswer*, and the triliteral syllable AOM, may be considered as the highest devotion of a Brahmin."

(1) Gen. xxii, 14. (2) Wisdom of Solomon xiv, 21. (3) Ps. xcvi, 11. (4) Ex. iii, 13.

In the words of our late learnëd fratre and adept, William B. Greene, " these formulas are not unknown to such as know the acacia."

A celebrated Jewish family by the name of the Maccabees attained to royal dignity in Judea. The word " Maccabee " is derived from the Hebrew word *Makkab* meaning " a Hammer." The sirname Maccabæus was applied to Judas for his victories over the King of Syria, about 165 years B. C. His family and their lineal successors were also called Maccabees, or " the Hammerers." Judas had also *three brothers*,—John, Simon, and Jonathan.

The Rabbins derive his sirname, " Maccabee," from a passage in the song of Moses—*Mi Kamo Ka Baalim Jehovah*—" Who *is* like unto thee, O LORD, among the gods ? " [1] They claim that the Hebrew words adorned the banner of Judas, and that the initial letters united gave the name MaKKaBEE. This is ingenious and plausible. But where is the evidence that these words were on his banner ? Josephus is silent on the subject, neither do we find any such record in the Books of the Maccabees.

Samuel Ives Curtiss, Jr., of Leipzig, rejects both the " hammer theory " and the Rabbins' kabbalistic construction of the name, and endeavors in a learnëd dissertation to show that the sirname of Judas came from *kabah*, " to extinguish," and that the name should be *Machabee*, " the extinguisher."

Prof. Delitzsch, of Leipzig, rejects all three theories, and proposes the novel contraction of Maccabee from *Mah-keabi*, " What is like my father." He attempts to support his theory by the explanation of the two Biblical names " Machbanai," [2] and " Machnadebai." [3]

The " hammer theory " is accepted as the correct one by such scholars as Ewald, Frankal, Gesenius, Grimm, Herzfeld, Hitzig, Keil, and Kuenen. We shall therefore devote a little detail to some of its most prominent features. The first person to defend the theory that Judas, of the Asmonians, was sirnamed " the hammerer," was Conrad Iken as early as 1735, almost contemporary with the revival of Masonry, when the fraternity was " searching out its ancient mother." Conrad Iken prepared the way for the investigations of J. D. Michaelis, and refers to Jusippon ben Gurion, Rabbi David Gans, and many others before his time. Michaelis says, the word is written M'K'BE, or vocalized, MaKKaBEE, and that it gave Judas his sirname, " the Hammerer,"

(1) Exodus XV, 11. (2) I Chron. XII, 13. (3) Ezra X, 40.

on account of his valiant deeds in war *with a hammer*. That it kept in abeyance his own forces; his enemies trembled at the insignia as the symbol of "the thunderer." That the Hebrew tetragram — M K B E—was upon the banner of Judas, is admitted to be a supposition. More likely the banner and the shields of the forces dazzled the eyes of their enemies like the vivid lightning of the skies. Thus, Jeremiah cries: "How is the hammer of the whole earth cut asunder and broken!"[1] Masonry is as universal as the lightning of the skies.

Charles *Martel*, King of the Franks, and grandfather of Charlemagne, according to the legendary history of the English Masons, was a patron of the craft, and was himself skilled in geometry. An army of Saracens from Spain having invaded his kingdom, he gained an important victory over them near Poitiers, in 732. He received his sirname, *Martel*, "the little hammerer," in consequence of this victory, which gave a fatal blow to the power of the Saracens. Grimm thinks that Charles carried the little hammer in imitation of the Miölner. Possessed of this emblem, he justly presumed he bore the emblem of resistless might, and that victory was assured. This characteristic of power came directly from the Norsemen, and so prominent was the faith in the symbolic Hammer, that it was applied to this Master-leader in name.

Charles Martel reigned over France under the title of "Mayor of the Palace." Rebold says that "at the request of the Anglo-Saxons, he sent workmen and Masters into England." The Operative Masons of the middle ages, considered him one of their patrons, and gave the following account of him in their history of the Craft:

"There was one of the Royal line of France named *Charles Marshall*, and he was a man that loved well the said Craft, and took upon him their Rules and Manners, and after that, BY THE GRACE OF GOD, he was elect to be the *King* of France, and when he was in his Estate, he helped to make those Masons that were now, and sett them on work, and gave them Charges and Manners, and good pay, as he had learned of other Masons, and confirmed them a Charter from yeare to yeare, to hold their assembly when they would, and cherished them right well, and thus came this noble Craft into France."

Some etymologists derive the name "Marshall" from *Martel*, "the little hammer," as above quoted. Webster says that *Marcus* means "a hammer." These names are merely noted here to show that they

(1) Jeremiah L, 23.

are closely connected with the Mallet, and a covert meaning lies beneath the surface. Tappan, in a lecture on the "Symbol of the Letter M," says it has the most singular significance of all letters that have been handed down to us, it having been an arcane symbol in the "Order of Melchisedec." [1] Two triangles formed a correct conformation of the letter, and these interlaced, formed the "Seal of Solomon."

John Faber, in 1524, published a work, — *Malleus Hæreticorum*, — "the Hammer of Heretics," which was a powerful argument against his opponent; and for this blow he was sirnamed "the Hammerer."

The Trojans believed that on the preservation of the *Palladium*, a celebrated statue of Minerva (claimed to have fallen from heaven,) depended the safety of Troy. The Romans, in the reign of Numa, believed that on the preservation of the *Ancile*, the sacred shield of Mars—(⋈)—(claimed to have fallen from heaven,) depended the fate of the Roman empire. The Ephesians, also, believed that the *image* which fell down from Jupiter, preserved the "Great Diana" of their worship. [2]

The Jews believed that the perpetuity of their nationality and religion depended upon the *Decalogue*, on tablets of stone, claimed to have been received from heaven by Moses on Mt. Sinai. The "Stone of Destiny" is claimed to be that of the coronation-chair in Westminster Abbey. The corner-stone, which is often laid with imposing ceremony dates to remote times, and was undoubtedly endowed with a greater significance than is attached to it in modern times.

History informs us that Duke Galeazzo Visconti, in the year 1386, laid the foundation of the Milan cathedral. Heinrich Arler, it is alleged, was the master-builder who drafted the plans. Other artists were engaged to assist in building the arches and dome. Hans *Hamerer*, who was at this period a distinguished artificer among the Craft in Germany, was stipulated with to construct the, cupola crowning the tower. The Italians gave the name Gammadeo to Arler, because he was invested with the *Gammadion*—the sign of Thor's Hammer.

Norse history informs us that behind the door in every Teutonic household, Thor's hammer was always hung in view. In several localities, the hammer was found suspended in several church edifices.

Fort, in his "Early History and Antiquities of the Craft," says the name *Mason* originated from the identical and exact signification

(1) Hebrews VII 1, 17, 21. (2) Acts XIX, 35.

of the mace, mallet, or Miölner. He traces it down through the Teutonic *megin* (might), Italian *massa* (hammer), Spanish *maso* (hammer). In the middle of the twelfth century the word appeared as now written, *Mason*; at the beginning of the present century it was written *Maçon*, which form is still adopted by the Craft in France. In the Ordinances of Boileau are the words, "*taileau de pierre et maçon*," "the stone-cutter and mason." The fundamental principle of brotherhood and *fraternity* in the Guild soon funished the prefix *Fratre*, and later, *Frère*, with *Mason*.

The Master's Mallet is sometimes called *The Hiram*, because as the workmen at the Temple were controlled and directed by Hiram Abif (or Father Hiram), the Builder, so the Master preserves order by the instrument of his authority.

The word *gavel*, according to Fort, is derived from the Saxon word "gafel," meaning the gable-end of a house. The true form of the gavel, says Mackey, is that of a stone-mason's hammer. It is to be made with a cutting edge (as in the illustration,) that it may be used "to break off the rough and superfluous parts of stones, the better to fit them for the builder's use." The common gavel, appropriately and emphatically, is the working-tool of an Apprentice.

The *setting-maul*, says Mackey, is a wooden hammer, of an entirely different shape, as will be seen in the illustration, and is used to "set" the stones in their proper position. Mackey further says that it is a very improper instrument in the hands of the Master, as used in some Lodges. The setting-maul, appropriately and emphatically is the working-tool of a Craftsman.

The *mallet* is a wooden instrument, and appropriately and emphatically, is the property of the Master, and descends to him by right of possession of his Lodge, and he receives his authority from his predecessor, with all its symbolic characteristics of power.

Dr. Oliver thus explains one of the significant signs in Masonry:

"The Fiducial Sign shows us that if we prostrate ourselves with our faces to the earth, we thus throw ourselves on the mercy of the Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the ark of our redemption into the mansion of eternal bliss and glory, to the presence of Him who is the great I AM, the Alpha and Omega, the Beginning and the Ending, the First and the Last."

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NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

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"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey*

VOL. III. JULY, 1886. NO. 7.

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JUL 29 1886

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *How can I think each, separate, and all, one?* " — ORPHEUS.

VOL. III. JULY, 1886. No. 7.

Familiar Quotations.—Fourth Paper.

In 1600 appeared a collection of poems edited by John Bodenham, and entitled *England's Helicon*. Among the authors represented in this volume were Shakespeare, Marlowe, Breton, Drayton, Spenser, and Sir Philip Sidney; and we allude to the work on account of the following lines which are taken therefrom, which are more or less in the same vein as those with which we concluded our last paper, viz.:

> Your fond preferments are but children's toys,
> And as a shadow all your pleasures passe:
> As yeares increase, so waining are your joys;
> Your bliss is brittle like a broken glasse.
> Death is the salve that ceaseth all annoy;
> Death is the port by which we sail to joy.

"It is worthy the observing," says Lord Bacon, "that there is no passion in the mind of man so weak, but it mates and masters the fear of death; and therefore death is no such terrible enemy, when a man hath so many attendants about him, that can win the combat of him. Revenge triumphs over death; love slights it; honor aspireth unto it; grief flieth to it; fear pre-occupieth it; nay, Seneca adds, with niceness and satiety—A man would die, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over."

Our readers will pardon us for quoting at length the comments of a

writer upon this subject which appeared some eight or nine years ago in the *Fortnightly Review*; our apology for this insertion being simply that "a note, when found" should not be allowed to stray.

"It is remarkable that Bacon," says this author, "when maintaining the paradox that the fear of death is the weakest of emotions, chooses all his examples from among pagans. He mentions, among other instances, the dying jest of Vespasian: *Ut puto, Deus fio.* It would be unfair to judge of the ancient indifference to death from this exceptional utterance; just as, on the other hand, it would be unfair to judge of the modern alarm at death from the case of Johnson, who, when the surgeon made slight scarifications in his swollen leg, exclaimed, 'Deeper! deeper! I want length of life; and you are afraid of giving me pain, which I do not value.' Yet it is hard not to think that that these opposite frames of mind exhibit the ancient and modern tendencies in regard to death, though they exhibit them 'writ large.' The best of the ancients knew, as we do not know, how to obey the maxim of the great poet of stoicism, and to take a negative view of death as the mere end of life, the goal in the course of nature; if infirm or suffering, they could even go the length of Dryden's rendering of that maxim—

> And count it nature's privilege to die.

Hence they managed to take death easily, through thinking of it as a matter of course, and thinking but little of it even thus; while with us on the other hand, death is just what Byron called it—

> The doom we dread, yet dwell upon;

And it is life which now dwindles into being the accident of our own existence—*l'anti chambre de la mort*, or rather, *de l'éternité*. In truth, the ancients (or, more properly, the Greek and Roman free citizens), in seeking *fortem animum, mortis terrore carentem*, acted by anticipation on my friend's rule, not to regret the inevitable; and to this unregretfulness, this dislike of breaking their wings against the bars of their cage, they owed much of that light-hearted joyousness which formed a real side of their character, though a less important side than we are apt to think."

Now as we have flown off tangentially, so to speak, it may be well to place before our readers some of the modern and more popular quotations relating to the subject. The following are Shakespearian:

> Ay, but to die, and go we know not where,
> To die in cold obstruction and to rot.
> *Measure for Measure* (III, 1).

> At least we'll die with harness on our back.
> *Macbeth* (V, 5).

> He dies and makes no sign.
> *King Henry IV, part II* (III, 3).

Dead, for a ducat, dead.*
Hamlet (III, 4.)

We are indebted to poor Thomas Otway for the following lines entitled *What is Death?*

'Tis to lay these clogs our bodies by,
And be removed to blest eternity.
By death relief from all our grief we gain,
And by one put an end to years of pain:
By that we in one minute find out more,
Than all the busy gowmen study for;
Who, after in dull search they've ages spent,
Learn nothing but to know they're ignorant.

From Alexander Pope we obtain:

Die of a rose, in aromatic pain.
Essay on Man, (Epistle I, 200.)

The great teacher Death.
Ibid (I, 92).

Ruling passion strong in death.
Moral Essays (I, 254).

Die, and endow a college, or a cat.
Ibid (III, 256).

The latter line was no doubt occasioned by the fact of the Duchess of Richmond having left considerable annuities and legacies in her last will to her cats.

In the *Translation of the Iliad* (books XVII and XXII), and in the *Odyssey* (book II), Pope uses the expression—

Mighty Dead.

Sir Henry Savile, the antiquarian, employs the same words. Pitt in his *Poem on the Death of Earl Stanhope*, says

Shield the mighty dead.

While Thomson mentions

And hold high converse with the mighty dead.
The Seasons. Winter.

This same poem also contains the line—

Cruel as death, and hungry as the grave.

Wordsworth, in 1740, wrote fourteen sonnets upon the punishment of death; and Bishop Porteus published his poem, entitled *Death*, a year earlier. In the last named work we find the couplet—

Teach him how to live,
And oh! still harder lesson, how to die.

Tickell, in a poem on the death of Addison declares that the great essayist first taught us how to live, and then,

(Oh! too high
The price for knowledge) taught us how to die.

* This is also the title of a play by Charles Mathews.

In the *Ajax and Ulysses* of James Shirley occurs the poem of *Death's Final Conquest*, beginning

> The glories of our birth and state
> Are shadows, not substantial things.

These lines are said to have been much admired by Charles II.

Another quotation which appears in three different poems is the line—

> Not dead, but gone before.

So Samuel Rogers wrote it, in *Human Life*; but Matthew Carey, in his *Commentary on St. Matthew* has

> Not lost, but gone before.

While Flavel says

> Præmittur, non amittuntur
> *Balm of the Covenant.*
> They are sent before, but not lost.

More modern are—

> The fittest place where man can die
> Is where he dies for man.

This is by M. J. Barry, and appeared in the *Dublin Nation* for September 28, 1844.

The following is from Longfellow's *Resignation*:

> The air is full of farewells to the dying,
> And mournings for the dead.

We have but limited space left to mention one or two historical and humorous quotations upon this subject. Among the former may be cited the phrase, "to die in the last ditch." This, we believe, was first employed by William of Orange. "Do you not see your country is lost?" said the Duke of Buckingham, who had been sent to negotiate at the Hague, when England and France leagued against Holland. "There is a sure way never to see it lost," replied William, "and that is — to die in the last ditch."

Among the humorous descriptions, Dekker's is a capital one, viz.:

> There's a lean fellow beats all conquerors:
> The greatest strength expires with loss of breath,
> The mightiest in one moment stood to death.

We promise our readers that the succeeding papers for some time to come shall be devoted to subjects less grave (no pun intended) in character.

CAXTON.

Alchemical Interpretation of the Legend of the Golden Fleece.

John Rudolph Glauber, the noted German chemist and alchemist (born 1604, died 1668), the same who discovered the useful salt which bears his name, records a singular interpretation of the fable of the Golden Fleece. In the third part of the complete works of Glauber (London, 1689, folio), he writes as follows:

"When Ancient Philosophers by Poetical Parables described the laborious Navigation of *Jason* to the Island *Colchis*, where resided an huge *Dragon* vomiting Fire, which with Eyes never closed, diligently watched the Golden *Fleece*; they added this, viz.: that *Jason* was taught by his Wife *Medea*, to cast to this waking *Dragon* an edible *Medicine* to be swallowed, whereby he should be killed and burst; and that *Jason* should presently take the *Dragon* (thus slain) and totally submerge him in the *Stygian* Lake. *Jason*, in this ingenious Fable Hieroglyphically represents the Philosophers; *Medea*, accurate Meditations; the laborious and perilous Navigation signifies manifold chymical Labours; the watching *Dragon* vomiting Fire denotes *Salt*, *Nitre* and *Sulphur*; and the Golden *Fleece* is the Tincture or Soul of Sulphur, by the help of which, *Jason* restored Health to his Aged Father and acquired to himself immense Riches. By the Pills of *Medea* is understood the Preparation of *Sulphur* and *Sal Mirabile*. By the total Submersion of the *Dragon* in the *Stygian* Lake is intimated the Fixation of Sulphur by *Stygian* Water, that is *Aqua Fortis*."

And in conclusion Glauber naïvely remarks that it is "sufficiently clear how obscurely the Ancient Philosophers did describe their Fixation of *Sulphur* by *Nitre*, and how secretly they hid it from the Eyes of the unworthy."

This is a good illustration of a phase of alchemical interpretation said to have originated with Dionysius of Mitylene about 50 B. C., and sedulously cultivated by many German and French mystical philosophers and alchemists.

Michael Maier, physician to Rudolph II of Germany, was devoted to this study and his curiously illustrated books are much sought after by bibliophiles. The Abbé Pernety also wrote much on this favorite topic, and his "Dictionaire mytho-hermétique" (Paris, 1787), and his "Fables Egyptiennes et Grecques devoilées" (Paris, 1758), afford notable examples of this singular vagary. Pernety in the last mentioned work develops at great length the alchemical significance of the story of the Argonautic Expedition and quotes Suidas as believ-

ing that the Golden Fleece was in reality a parchment manuscript containing the hermetic secret of manufacturing gold.

H. C. BOLTON, Hartford, Conn.

THE GOLDEN FLEECE AND ALCHEMY. The statement is often made by writers of authority that Dionysius of Mitylene was the first author to regard the Golden Fleece as a parchment or skin on which was written the secret art of manufacturing gold, and in the above note for NOTES AND QUERIES, we followed custom. The very early date however at which Dionysius of Mitylene lived (viz., about 50 B. C.) aroused our suspicion as to the accuracy of this statement and led to a research, the results of which seem worth recording.

The great number of men of letters who bore the name of Dionysius has been a constant source of error. Smith's "Dictionary of Greek and Latin Biography" records the lives of more than fifty men of more or less fame bearing this name, somtimes with distinguishing appellations; and there it appears that Dionysius of Mitylene and Dionysius Perigetes are often confounded. The former wrote a work entitled "Argonautica," and this fact may perhaps account for referring the statement in question to this Dionysius. On examining the "Orbis Descriptio" of Dionysius Perigetes we find no allusion to the alchemical theory of the Golden Fleece, but in the commentary of Eustathius on the text of this work, the commentator alludes to a certain *Charax* as stating the views under consideration. Eustathius, archbishop of Thessalonica, lived during the latter half of the 12th century, and his commentary on the work of Dionysius Perigetes is said to be especially valuable for the numerous extracts from earlier writers to illustrate the geography of Dionysius. Of this Charax whom Eustathius names, unfortunately but little is known; Charax of Pergamos, historian and priest, lived later than Nero and before Evagrius. The latter, Evagrius scolasticus, born about 536 A. D., alludes to Charax in his writings; hence Charax must have lived between 100 A. D. and 500 A. D., and probably nearer the former date.

Whence it appears that the alchemical theory of the Golden Fleece, often attributed to Dionysius of Mitylene, should more accurately be ascribed to Charax, and that the statement of a commentator on Dionysius Perigetes seems to have been referred to Dionysius of Mitylene, because the latter wrote about Jason's Argonautic Expedition.

(The edition of Eustathius's commentary consulted was that of Carlous Müller, Paris, 1866 : Vol. II. p. 340, par. 689).

We have also found the passage quoted by Pernety from the Lexicon of Suidas, the Greek grammarian of the 10th century. In Bernhardy's edition (Vol. I, column 1212, 1853), under "DERAS, *Golden Fleece*," Suidas says: "This was not as stated by the poets, but was a book written on parchment describing how gold can be produced by alchemy."

This same Suidas defines "Chemistry, the preparation of gold and silver," a definition often quoted by historians of chemistry.

H. C. BOLTON, Hartford, Conn.

THE SIGNS OF THE ZODIAC. (Vol. III, p 42.) Since my article, several weeks ago, I have come across some additional testimony in favor of the great antiquity of the theory that the Zodiacal Signs have rule over man's body. Sextus Empiricus, a Greek physician of the 3d century, is quoted by Thomas Stanley, in his "History of the Chaldaic Philosophy," London, 1662, as saying: "Some Chaldeans there are who attribute the several parts of man's body to particular signs," and then follows the arrangement as seen in almanacs today. Sextus Empiricus adds: "This did they not without consideration, for if any Star shall be in any Ascension of these Malignant Signs, it will cause a Maim in that part which bears the same name with it." But the earliest mention of the scheme that I have been able to find, is in Marcus Manilius, who wrote in the time of Augustus. The last event in his poem took place in the year 9, A. D. The following is taken from Book II, page 67. The translation is Thomas Creech's, in 1697 :

Now learn what Signs the several Limbs obey,
Whose Powers they feel and which Obedience pay.
The Ram defends the Head, the Neck the Bull,
The Arms, bright twins, are subject to your Rule :
I'th' Shoulders Leo, and the Crab's obeyed,
I'th' Breast, and in the Guts the modest Maid :
I'th' Buttocks Libra, Scorpio warms desires
In Secret Parts and speaks unruly fires :
The Thighs the Centaur, and the Goat commands
The Knees, and binds them up with double bands.
The parted Legs in moist Aquarius meet,
And Pisces gives Protection to the Feet.

B. C. MURRAY, Dennison, Tex.

Questions and Answers.

THE AVATARS. What are the Avatars, and how many are there?
NEOPHYTE.

Avatar or Avatâra is a term in Hindoo mythology for the incarnation of the deity. The number of the Avatâras mentioned in the Puranas, or legendary poems of the Hindoos, is very great. Those of Vishnu alone, who is distinguished by the character of "Preserver," in the Trimûrti, or triad of the principal Hindoo deities, are stated to be endless. The Avatars are variously enumerated; but all accounts agree in selecting the following ten as the most conspicuous. These are taken from the "Penny Cyclopædia:"

1. *Matsya*, the Fish, under whose form Vishnu preserved Manu, the ancestor of the present human race, during a universal deluge.

2. *Kûrma*, the Tortoise, which incarnation Vishnu underwent in order to support Mount Mandara, or rather the entire earth, when the celestial gods and their opponents, the Asuras, or Daityas, were churning the sea for the beverage of immortality (amrita).

3. *Varâha*, the Boar. Vishnu, with the head of a monstrous boar, is represented as slaying Hiranyâksha, the chief of the Asuras, who had taken possession of the celestial regions, and as uplifting the earth, which had been sunk to the bottom the sea.

4. *Narasinha*, a being half man and half lion. In his incarnation as Narasinha, Vishnu killed Hiranyâkashipu, the brother of Hiranyâksha, the chief of the Asuras.

5. *Vâmana*, the Dwarf. The form of Vâmana was assumed by Vishnu to humble the pride of King Balf. He went to a sacrifice which the king was performing, and supplicated for as much ground as he could measure with three steps, which request being granted, the dwarf suddenly grew to an immense size, and with his steps comprised earth, mid-air, and heaven.

6. *Parasurâma*. Vishnu appeared in a human form, as Parasurâma, the son of Jamadagni and Rênukâ, in order to preserve mankind, and especially the Brahmins, from the tyranny of the military tribe of the Kshatriyas.

7. *Râma*. Vishnu was born as the son of King Dasaratha, and under the name of Râma, in order to destroy Râvana, the Daitya sovereign of Ceylon, and other dæmons who were infesting the earth. The actions of Râma form the subject of a celebrated epic poem in Sanscrit, called the "Râmâyana," attributed to the ancient sage Vâlmiki.

8. *Krishna.* The most celebrated of the Avatars of Vishnu is his appearance in the human form of Krishna, in which he is supposed to have been wholly and completely incarnate, whereas the other Avataras are only considered as emanations from his being. Krishna assisted the family of the Pândavas in their war with the Kurus, and through them relieved the earth from the wicked men who oppressed it. The history of this conflict is told at length in the "Mahâbhârata," another great epic poem in Sanscrit.

9. *Buddha* is, by the followers of the Brahminical religion, considered as a delusive incarnation of Vishnu, assumed by him in order to induce the Asuras to abandon the sacred ordinances of the Vedas, by which they lost their strength and supremacy.

10. *Kalki* is the name of an Avatar in which Vishnu will appear at the end of Kaliyuga, or present age of the word, to destroy all vice and wickedness, and to restore the world to virtue and purity.

THE "SEVEN WORDS ON THE CROSS." Who wrote a book entitled the "Seven Words on the Cross?" Does it explain the variations of the Evangelists? If so, I want the book. Please publish the variations that others may give me light. ALEXANDER CUTTS.

King James's version gives "the superscription" as follows:

"THIS IS JESUS THE KING OF THE JEWS."
Matthew XXVII, 37.

"THE KING OF THE JEWS."
Mark XV, 26.

"THIS IS THE KING OF THE JEWS."
Luke XXIII, 38.

"JESUS OF NAZARETH THE KING OF THE JEWS."
John XIX, 19.

The Gospel of Nicodemus (VII, 9) gives it "This is the king of the Jews," the same as in Luke.

The Revised Version and the Douay Version are both the same as King James's Version.

The Latin Vulgate gives the words: "*HIC EST JESUS REX JUDÆORUM.*"—Matt. "*REX JUDÆORUM.*"—Mark. "*Hic est rex Judæorum.*"—Luke. "*Jesus Nazarenus, Rex Judæorum.*"—John.

The Greek words are: *OU TOS ESTIN IESOUS 'O BASILEUS TON 'IOUDAION.*—Matthew. *'O BASILEUS TON IOUDAION.*—Mark. *OU TOS ESTIN 'O BASILEUS TON IOUDAION.*—Luke. *IESOUS 'O NAZORAIOS 'O BASILEUS TON IOUDAION.*—John.

MARCH BORROWING DAYS FROM APRIL. (Vol. II, p. 590.) There is an old proverb by English and Scottish rustics which represents "March as borrowing three days from April." What is the proverb founded on, and which days were borrowed? Z.

Abnormal Hot Periods and Abnormal Cold Periods. There are several hot periods that occur almost yearly at certain unseasonable times; and there are also several cold periods that occur almost yearly at certain unseasonable times, but each of these cold periods occurs just six months after its supposed corresponding hot period. Every one of these hot and cold periods is of about three days' duration.

Cold Periods. 7th to 10th February. 10th to 14th April. 9th to 14th May. 29th June to 4th July. 6th to 11th August. 6th to 12th November.

Principal Hot Periods. 12th to 15th July. 12th to 15th August. 3d to 9th December.

Mr. R. A. Proctor the astronomer thinks that these phenomena are caused by rings of meteors around and near the sun, which either reflect the sun's rays upon the earth at certain points of its orbit, intensifying their effect, or, at opposite points, partly intercept those rays and rob the earth of its proper warmth.

One of the cold periods, as seen above, happens in April, between the 10th and the 14th days. These three days which, before the change of style, in 1752, occurred early in the month, — and, in fact, were for three or four centuries just before the change in style, *practically coincident with the first three days of the month*, — had long been known in Scotland and in the North of England as "the borrowing days," — that is, days of boisterous weather said to be borrowed by the end of March from the beginning of April, they being perhaps considered more like March days than April days, — as expressed in the following doggerel lines:

> March borrows frae Aprill
> Three days, an' they are ill.
> The first o' them is wun an' woet;
> The second it is snaw and sleet;
> The third is fit tae peel the bane,
> An' freeze the wee bird's neb tae stane.

On all of the above see an article by Mr. Proctor in *Longman's Magazine* for December, 1882. W. B., Cambridge, Mass.

LEVIATHAN—ÆOLIPILES. I have been a constant reader of your unique and excellent magazine from its beginning, and have been particularly interested in the "Notes on Bibles." I was quite favorably impressed with the interpretation suggested (Vol. III, p. 75) as possible, that Ezekiel XXVII and XXVIII might refer to "the lost continent" Atlantis. That application of those chapters relating to Tyrus was a new one to me. I have since made those chapters a study and confess that it seems plausible.

I venture to offer a new interpretation in reference to Job, chap. XLI, which relates some characteristics of "the Leviathan" heretofore understood to be an immense water animal. It appears to me that Job here describes that ancient steam machine called the *Æolipiles* from Æolus the god of the wind, and their application to create artificial wind. These machines were no doubt in use in the days of Job.

Thomas Ewbank, in his work, "Hydraulics and Mechanics," gives several accounts of these Æolipiles as described by early writers.

Ewbank says that Vitruvius describes the Æolipiles in his "Architecture," chapter VI:

"These brass æolipiles are hollow and have a very narrow aperture, by which they are filled with water, and then placed on the fire: before they become hot they emit no effluvia, but as soon as the water begins to boil, they send forth a vehement blast."

Ewbank says it is probable from the antiquity of the æolpiles that allusions to them might be found in the Bible: in such expressions as "the blast of the terrible ones *is* as a storm *against* the walls" (Is. XXV, 4); "the blast of thy nostrils" (Ex. XV, 8). Carpini in an account of his travels A. D. 1286, describes a species of ælipiles of the human form, and apparently charged with an inflammable liquid, as having been used in a battle between the Mongols and the troops of Prester John. Bishop Wilkins in his "Mathematical Magick: or, the Wonders that may be performed by Mechanichal Geometry," published in 1680, speaks of æolipiles as then common.

QUINCY LOVELL.

"ETERNAL FITNESS OF THINGS." Where do we get the phrase, "the eternal fitness of things," and its primal meaning? BELGRADE.

The only writer we recall who made frequent use of this phrase, was Samuel Clarke, D. D., a celebrated English divine and metaphysician,

who was born Oct. 11, 1675, in Norwich. He says in his discourses, "Evidences of Natural and Revealed Religion:"

"The foundation of morality consists in the immutable differences, relations, and eternal fitness of things."

This last expression being of frequent occurence in these discourses, acquired a fashionable usage in the ethical vocabularies of his day. Regardless of moral sentiment, so fully developed since by Shaftsbury, Hutchinson, Adam Smith, and some others, Clarke insists solely upon the principle that "the criterion of moral rectitude is in the conformity to, or deviation from, the natural and eternal fitness of things;" in other words, that an immoral act is an irrational act—that is, an act in violation of the actual ratio of existent things. The endeavor to reduce moral philosophy to mathematical certainty was characteristic of that age, and led to the formation of theories remarkable more for their ingenuity than utility.

QUEEN OF SHEBA. (Vol. II, p. 381.) What was the name of the Queen of Sheba? I do not find her name given in the Bible.

READER.

The most learned writers maintain that the Queen of Sheba came from Yemen, in Arabia Felix. She is called by Christ the "queen of the south," and is said to have "come from the uttermost parts of the earth" (Matt. XII, 42), as the southern part of Arabia was considered by the ancients. She is supposed to have been a descendant of Abraham by Keturah, whose grandson Sheba peopled the country.

She is called *Balkis* by the Arabians. The Ethiopians claim that she was of their country. She is called *Candace* by them. The testimony of various authors show that both before and after the Christian era, Æthiopia proper was under the rule of female sovereigns, who all bore the appellation of "Candace," which was not so much a proper name as a distinctive title, common to every successive queen, like "Pharaoh," and "Ptolemy," to the kings of Ægypt, and "Cæsar," to the emperors of Rome. Pliny says that the centurions whom Nero sent to explore the country reported that "a woman reigned over Meroë (an Æthiopic name of Seba, or Sheba) called 'Candace,' a name which had descended to the queens for many years."

She was known by the name, *Nicaule*, for an account of which see Calmet's "Biblical Dictionary," under this name. She was

also known by the name, *Marqueda*, for an account of which see Dr. Johnson's "Discourse on Queen of Sheba," and Ludolph's "History of Æthiopia."

De Dieu asserts, on the authority of ecclesiastical tradition, that the proper name of the queen mentioned in the Acts (VIII, 27) was *Lacasa*, and that of her chamberlain *Judich*.

NOMS DE PLUME. I have observed some singular *noms de plume* in your magazine, and how singularly some of them are formed. For instance, "Djafar"; I do not find this name in the Webster "Pronouncing Biographical Dictionary," neither can I anagrammatize the word. Is "Enoch Chone" a *nom de plume*, or his real name? I note the spelling backward. "GIMEL," I have studied on, but do not understand why he (or she) puts it so. Others are blind to me.

JOHN JOHNSON.

We cannot explain all the pseudonymous words used by our correspondents, and some of them are enigmas to us. We generally comply with the desires of our patrons and print their pseudonym. Any letter for any one of them, addressed to our care, will be forwarded to the real person.

The name "Djafar" is one of the names of Mohammed, the Arabian prophet, but why selected as a pseudonym we know not.

The name "Chone" is the name Enoch spelled backward. *Chone*, according to Antiochus the son of Xenophanes, as Hesychius says, was the most ancient name of *Italy*. It is from Chonia; and this is from Chion according to Aben Ezra. Mazzochi says Chronos is a corruption of Chion. Chronos was Saturn, and *Saturnia*, as is well known, was a primitive name for a part of Italy. Whether this correspondent's pseudonym, "Chone," is a coincidence with Enoch reversed, or not, he can say.

"GIMEL" can speak for himself if he desires to explain his name.

"Mark Swords" appears to be *marks, words*.

TUNING A SEVEN-OCTAVE INSTRUMENT. (Vol. II, p. 590.) It is stated that "we cannot tune a seven-octave instrnment in perfect harmony, without residue." Can the residue be expressed mathematically, either integrally or decimally, for a seven-octave instrument?

FOREST K. GOLDSMITH.

Referring to this question I would say that neither a seven-octave piano or organ, nor such an instrument of three, four, or any number

of octaves can be tuned perfectly for playing in different keys. The reason can be explained mathematically, but would I fear take too much space. It results simply from the fact that the semitones of the musical scale do not represent equal intervals, therefore in changing the key these interval will not be perfectly correct.

E. T. QUIMBY, Hanover, N. H.

SMECTYMNUUS. (Vol. II, p. 533.) This singularly-formed word has beea referred to by several correspondents, some inquiring for the book, others for the authors and other particulars. We have not the work but will give some account of it as mentioned by others. The word *Smectymnuus* is formed from the initial letters of five Puritanical divines who were opposed to the Episcopal form of faith. Their names were :

Stephen Marshall (Presbyterian), lecturer at St. Margaret's church, Westminster, died in 1655.

Edmund Calamy (Presbyterian), lecturer of St. Mary's, Aldermanbury, in London, born 1600, died 1666.

Thomas Young, Master at Jesus College, Cambridge, born about 1587, died 1655.

Matthew Newcomen (Noncomformist divine), member of the Westminster Assembly of Divines, assisted in drawing up their Catechism, died in 1668, or 1669.

William Spurstowe (Nonconformist divine), member of the Westminster Assembly of Divines, died in 1666.

The initials SM-EC-TY-MN-UUS gave the name of the work to which each contributed. The book was a reply to Bishop Hall's work entitled " Humble Remonstrance to the High Court of Parliament." This " reply " by Smectymnuus called forth a confutation by Bishop Usher in his work " The Original of Bishops and Metropolitans." Usher was answered by John Milton in his treatise " On Prelatical Episcopacy." Bishop Hall replied to Milton in " Defence of the Humble Remonstrance." This " defence " was followed by Milton's work, " Animadversons upon the Remonstrant's Defence against Smectymnuus.". Milton also wrote " The Reason of Church Government urged against Prelaty." Milton closed the controversy, so far as he was concerned, by writing his "Apology for Smectymnuus," it being a reply to a confutation of his " Animadversons " supposed to have been written by Bishop Hall or his son.

The conttroversy was upon these two heads :

1. Of the antiquity of liturgies, or form of prayer.
2. Of the apostolical institution of diocesan episcopacy.

Origin of the Roman Numerals—New Theory.

I will give you some observations on the Roman numerals. Hold up your open hands before you, palms outward, thumbs at an acute angle. Begin on the left; little finger, I; little and ring finger, II; then two and next finger, III; three and forefinger, IIII; the hand and thumb at an acute angle, V; the fourth finger with the thumb at an acute angle, IV; (now pass to the right hand); the thumb and hand at an acute angle with the first finger is VI; the V thus formed, with the first and second fingers, VII; th e V, thus formed, with the first second, and third fingers, VIII; join the two V's at their acute angle, inverting one, X; the X with the last or little finger before it, IX; the numeral combinations following X are obvious. The forefinger of the left hand with the thumb at right angle, L; the little finger of the left hand curved towards the thumb, C, the initial of *Centum* (a hundred), and so on with the hundreds. Join the two thumbs with the forefingers, or two V's inverted (ΛΛ) for the M, and the hieroglyphics are complete, they being all plain enough after you see how it was done. I little thought that the two hands were the foundation of the Roman numerals, and the discovery of the origin of the Arabic numerals led me to the secret of the Roman numerals. I will here give you some figures which I believe to have been the ancestors of our Arabic figures, which enabled me to break the seal and discover their origin — I ϙ ϒ ϧ

I presume they can be read. They are our figures as used within a few centuries on old astrolabes, etc. You will be surprised to see how accurate they are when you see from what they are made. They will form another chapter.

The alphabet is a perfect curiosity in its growth. The character—&c—which has been such a puzzle, and referred to so many sources, is, when understood, really laughable. In old times, under the drawing of an animal, it used to be written "This is a cow," "This is a horse," etc., as the picture might represent. We, today, under the hieroglyphics of the Signs of the Zodiac, continue to print it out in full. The &c is the *name of the Alphabet* written below it to set forth what it is. We call it the A B C. The &c is a monogram, the A and B being joined together for the &, and the c affixed to it — or, in other

words, it says, "This is the A B C." Put the A the other side up, ∀. Now put in the cross (—) for the B, or join ∀, and we get ⩔, and ∀ together, or &, and affix the c and the story is told (&c). I suppose all are familiar with the old letters, and therefore I will give only one, A. It is an old A—one of the fathers. In the Greek alphabet we have the Omega, or double O (oo), the last letter. In our Roman alphabet we have the Z, or double A, for the last letter. Double U or W; double O, or X; double I, or Y; and double A, or Z. The Y is also I and J put together, or a tailed Y. The doubling back of all the vowels but E is curious. The hieroglyphic picture, or growth, in the alphabet represents at A, a man asleep. He is aroused by being spoken to. He gradually wakes up, goes about his day's work, completes it, and by going to sleep again by doubling back on ends the vowels, all except E—and, of course, that is not doubled, *because when a man goes to sleep he is not aroused by being spoken to.*

I have traced to their source three alphabets. One Asiatic one was taken from the Moon and had 28 letters — an old Indian alphabet. But I must stop here, and leave other subjects for future chapters.

SILAS B. BEACH.

THE THREE R'S. (Vol. II, p. 480). What is the origin of the common phrase, "the three R's—Reading, 'Riting, and 'Rithmetic?"

FRITZ FEDERHELD.

Mr. Correy, Member of Parliament, made an address in the House of Commons, February 28, 1807, in which he said: "The House is aware that no payment is made, except on the three R's."

Sir William Curtis, being asked to give a toast, said: "I will give you the three R's—*writing, reading,* and *arithmetic.*"

GREATER AND LESSER DOXOLOGY. (Vol. III, p. 92.) What are the *Greater* and *Lesser* Doxologies, as they are designated? Z.

Doxology is a hymn in praise of God. There is the greater and lesser doxology. The angelic hymn, "Glory be to God on high," &c., is the *greater* doxology; and the hymn, "Glory be to the Father, and to the Son," etc., is the *lesser* doxology.

ERRATA. In Vol. II, p. 20, in article "Value of Pi (π), ninth line, and on p. 21, first, fifteenth, and twenty-fifth lines, for "751 decimals," read 651 decimals.

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IN

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—*Henry Carey.*

VOL. III. AUGUST, 1886. NO. 8.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"Let no one ignorant of Geometry enter here."—PLATO.

VOL. III. AUGUST, 1886. No. 8.

THE BIZAIRE.

THE BRIDAL VEIL. The bridal veil originated in the custom of performing the nuptial ceremony under a square piece of cloth, held over the bridegroom and the bride, to conceal the blushes of the latter. At the marriage of a widow it was dispensed with.

A PAIR NOT TWO. It is quite a mistake to suppose that a pair, in old books, always means two. It usually means a set. Hence, a pair of beads, (Chaucer); a pair of cards, that is, a pack; a pair of stairs, that is a flight; whence, "two pair back."

SPECTACLES. Spectacles first became known about the beginning of the 14th century. An inscription on the tomb of a nobleman, Salvinus Armatus, of Florence, who died in 1217, states that he was the inventor. The person, however, who first made the invention public was Alexander Spina, a native of Pisa.

PAPER BAROMETERS. Paper barometers were first received from Paris, and can be made by soaking paper in a solution of chloride of cobalt. It then becomes hydroscopic. If it is now exposed to a current of air, it will change from blue to pink, according as the air becomes moist, retaining the blue as the moisture decreases.

HOPS are first mentioned by Pliny, the young plant being eaten as a vegetable, like our asparagus. But until the 16th century they were not used as an ingredient in beer; and, when their cultivation was first introduced from Flanders, in 1525, an outcry was raised, and Parliament was petitioned against a "wicked weed that would spoil the taste of the people and endanger the people." The piquant bitter found favor with

the public, who relished this addition to the previously unmitgated sweetness; and so the hop was promoted from the hedge-row to the "garden," and ever since labor and money have been constantly expended upon it.

THE EARLY CANE. The walking-stick, identical in all points with the cane, made its appearance some 400 years ago in the court of the King of France. In a very short time the slender polished stick, with a jewelled knob, became part of the possession of every gentleman of quality. Its descent is traceable from the shepherd's crook, the palmer's staff, the wand of office, and the royal sceptre.

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FIRST GREENBACK NOTE. A man in Allegan county, Mich., has in his possession the first legal-tender greenback note struck off and issued by the United States. It is dated August 1, 1862, and is marked "Series A, No. 1." Mr. Slocum, the possessor, was a soldier in the army, and the bill was paid to him by the Paymaster as a part of his wages as a boy in blue.

BILL OF FARE, 1752. The following was the bill of fare at an English gentleman's house, served more than a century and a quarter ago. It may be found in "Delaney's Correspondence."

"Broyled chickan, bacon and colly, flower, squad pigeons, stewed carp, epargne, raised peas, venison pie, mushrooms, side table with roast beef, hot; venison pastry, cold; chine of mutton and hash under it; turkey. Dessert, eight baskets of fruit."

WILD-CAT WELLS. Charles A. Ashburne, geologist, tells us that in 1847 when a party of men cut loose from civilization in northern Pennsylvania, they carried supplies with them, and then originated the phrase "wild-cat wells." While prospecting for oil, a wild-cat made havoc with their provision, and, though they killed the wild-cat, and struck oil, were forced to return to a community. Ever since that time all frontier wells, which are chiefly useful in breaking the markets, have been termed "wild-cat wells." Mr. Ashburne thinks the meridian of the oil yield has been passed, and that the supply of natural gas is limited.

THE OLDEST BANK NOTE. The oldest bank note probably in existence, in Europe, is one preserved in the Asiatic Museum in St. Petersburg. It dates from the year 1399 B. C., and was issued by the Chinese government. It can be proved from Chinese chroniclers that,

as early as 2697 B. C., bank notes were current in China under the name of "flying money." The bank note preserved at St. Petersburg bears the name of the imperial bank, date and number of issue, signature of a mandarin, and contains even a list of punishments inflicted for forgery of notes. This relic of 4,000 years ago is probably written, for printing from wooden tablets is said to have been introduced into China only in the year 160 A. D.

THE NICK IN THE LAPPEL OF A MAN'S COAT. A subscriber sends the following clipping and desires to know if there is any foundation for the explanation given of the origin of the nick in the lappel of a man's coat. It is ingenious, but is it true ?

A queer thing about coats is the little V-shaped nick in the lappel by the shoulder. That nick dose not make the coat "set" any better. It does not help the appearance of the coat in any way, yet there that nick is in every frock coat, worn the world over. That has puzzled me for a long time, and I have just found out the reason. When Napoleon I first gave way to his ambition, he tried to implicate General Moreau in Pichegru's conspiracy. Moreau had been Napoleon's superior and was very popular, but under the circumstances, as Napoleon was on top, it was not safe to express publicly any sympathy with Moreau; so his admirers quietly agreed to nick their coat lappels to show who they were. If you look at the outlines of your coat now, you will see that they form an M-like this ⩘. Moreau, by the way, was exiled by Napoleon, and lived in Morrisville, Penn. Is it not rather queer that we should all be commorating Moreau, as we do, without knowing it?

FIRST LINE OF THOMAS PAINES' "CRISIS." (Vol. II. p. 630.) In answer to "JOHN" we will say the line is quoted different from some editions of his works. It should be: "These are the times that try men's souls."

O, GALILEAN, THOU HAST CONQUERED!" (Vol. III, p. 76.) Whose last words are these? ADELBERT.

These words were uttered, according to tradition, by Julian the Apostate, emperor of Rome, (361–563). He was nephew of Constantine the Great, the first Christian on the throne of the Cæsars. He made a vigorous but vain attempt to dethrone Christianity, and to restore the ancient Græco-Roman Paganism in the Roman Empire to its former power and glory. He was the most gifted, learned, and active, and yet the least successful, of all the Roman emperors. He failed to carry out his plans by force, and in the midst of a campaign against Persia he died characteristically exclaiming, "*O, Galilean, thou has conquered.*" From his apostacy he was called Julian *the Apostate.*

PHARAOH—A TITLE OF KINGS. (Vol. III, p. 120.) In the answer to the "Queen of Sheba" question it says that *Pharaoh* is a title. If so, how many kings or Pharaohs are mentioned in the Bible?

STUDENT.

The word *Pharaoh* is said to mean "the king," from the Coptic article *P* and the word *ouro* (king), *P-ouro*. There are eleven persons by this title mentioned in the Bible, as follows:

1. *Pharaoh of Abraham* (Gen. XII, 15). The first Pharaoh mentioned, on occasion of Abram's visit to Egypt. Wilkinson supposes him to have been Appapus; Africanus calls him Ramessemenes.

2. *Pharaoh of Joseph* (Gen. XLI, 1). This Pharaoh lived 200 years after the Pharaoh of Abraham. Wilkinson identifies him with Osirtesen I, of the 16th dynasty of Tanites; Bunsen prefers to identify him with Osirtesen III, of the 17th dynasty of the Memphites, who is, according to him, the Sesostris of classical writers. Osburn thinks him to have been Apopis, as Eusebius states. This Pharaoh gave a new name to Joseph, calling him "*Zaphnath Paäneäh*, which is interpreted by Josephus (Antiq. Bk. II, 6, 1), to mean "the revealer of secrets;" he followed the Septuagint form of the word, *Psothom Phanech*; this is rendered in the Vulgate, *salvator mundi* (savior of the world). Pharaoh gave Joseph a wife, *Asenath* (worshipper of Neith, or Athene) daughter of Poti-pherah (Josephus says Petephres), "belonging to the sun," priest of On, or Heliopolis (city of the sun).

3. *Pharaoh of the First Persecution of the Israelites* (Ex. VIII, 1). This Pharaoh is the king that "arose which knew not Joseph (Acts VII, 20). Wilkinson supposes him to have been Amosis, the first of the 18th of Theban or Diospolitan kings; Wilkinson is supported by Prudhoe, and also that he began a new dynasty known as Ramses I. In the fragments of Manetho, preserved by Theophilus, this "new king" is called Tethmosis.

4. *Pharaoh of Moses's Exile* (Ex. II, 15). This Pharaoh is supposed by some to be the same with Pharaoh who ruled Egypt at the birth of Moses, the probabilities, however, according to McClintock and Strong are against their identity. This attempt on the life of Moses is the only event of his reign mentioned in the Bible. His name is given by Artabanus as Palmanothes. His daughter Merrhis, so called by Artabanus, is the person who found Moses in the ark of bulrushes (Ex. II, 10); Josephus calls her name Thurmuthis.

5. *Pharaoh of the Exode* (Ex. XIV, 28). This Pharaoh is the king thought to have been drowned in the Red Sea, although it is not explicitly so stated (Vol. II, p. 587). Wilkinson supposes him to have been Thothmes III, of the 18th dynasty of Theban or Diospolitan kings; Manetho, according to Africanus, makes him to have been

Amos; Prudhoe makes his name Pthahmen; the *Journal of Sacred Science* makes his name Sethos II.

6. *Pharaoh, the Father-in-Law of Mered* (1 Chron. IV, 18). This Pharaoh was the father of Bithiah who married Mered. The name Bithiah means "daughter of Jehovah."

7. *Pharaoh, the Protector of Hadad* (1 Kings XI, 19). This Pharaoh was cotemporary with David, reigning about B. C. 1033 to B. C. 1013. Hadad was an enemy to David, and hence Pharaoh's friendliness to him was discourteous to David. Eusebius gives his name as Osochor.

8. *Pharaoh, the Father-in-law of Solomon* (1 Kings III, 1: VII, 8). This Pharaoh invaded Palestine, and took Gezer, and gave it as a present to Solomon's wife. His name is supposed to be Shishak (1 Kings XIV, 25).

9. *Pharaoh, the Opponent of Sennacherib* (2 Kings XVIII, 21). This Pharaoh is said to have been Sethos whom Herodotus mentions as the opponent of Sennacherib, and is supposed to correspond with Zet in Manetho's list, the last king of the 24th dynasty. After this king when a Pharaoh is mentioned in the Bible the named is joined to the title *Pharaoh*.

10. *Pharaoh-Necho* (2 Kings XXIII, 29). This Pharaoh was of the 26th dynasty of Saïtic kings. Herodotus calls him Nekôs, and says he was the son of Psammetichus I.

11. *Pharaoh-Hophra* (Jer. XLIV, 30). This Pharaoh is the last mentioned in the Bible, and is generally considered to have been Apries or Vaphres, of whom an account is given by Herodotus and Diodorus. He was, according to Herodotus, son of Psammis, and grandson of Pharaoh-Necho, and reigned 25 years.

DI DO DUM. FI FO FUM. (Vol. I, p. 304.) Where do we get the expressions, *di do dum*, and *fi fo fum*? A SEEKER.

The first expression, was the point of an epigram which will be found in Porson's "Facetiæ Cantabrigienses." The professer was asked to rhyme and pun on the endings of the Latin gerunds, and he immediately produced the following:

When Dido found Æneas would not come,
She mourned in silence and was Di do dum (b).

The second expression is found at the close of Scene IV, Act III of Shakespeare's *King Lear*:

Fie, foh, and fum,
I smell the blood of a British man.

M C C C C X L. This chronogrammatic pasquinade appead in 1440, to mark the date of the election of Pope Leo X:

Multi Cæci Cardinales Craeverunt Cæcum Decimum (*X*) *Leonem.*

LAO-TSEU AND CONFUCIUS. (Vol. II, p. 363.) Were Lao-Tseu and Confucius one and the same person, or two? STUDENT.

The two are sometimes confounded together. They were two different persons, but were contemporaries.

Lao-Tzu (formerly written Lao-Tse) was one of the most remarkable men of the Chinese Empire, the author of the book, "Tao-teking," and founder of the religious sect known as Taoists. He was born in the kingdom of Tsu B. C 604; his family name was Le (a Plum); in his youth he was called Urh (an Ear), on account of the size of his ears. When he became to be known as a philosopher he was called Pe-yang, and was surnamed Lao-tzu (Old Boy), or Lao-kun-tzu (Old Prince), from his having gray hairs at birth and looking somewhat like an old man; he is said to have been gifted with speech at birth, and mounted nine paces in the air, and being poised, pointed up with the left hand and down with the right, exclaimed, "Heaven above, earth below—only Tao is honorable." There is no authentic account of the time or manner of his death, though the date assigned is B. C. 523, making his age 73 years. He was connected with the government of Chow, and Szu Ma-chien, in recording his retirement from service, simply says, "he went away, and no one knows his end." The book, Tao-te-king, contains 5,000 characters, is full of short sentences, often enigmatical and paradoxical. The word Tao means "a path, or way," *i. e.* reason, doctrine, principle, which existed before heaven or earth. French and English writers translated it "reason." The Chinese translations of the New Testament contains the word Tao in the place of the *Logos* (the Word) of the evangelist John, (1, 1), "In the beginning was Tao, and Tao was with God, and Tao was God." Lao-Tzu's account of the origin of the universe is: "Tao begot one, *one* begot two, *two* begot three, and *three* begot the material universe." He says:

"When things have luxuriated for awhile, each returns home to its origin. Going home to its origin is called stillness. It is said be a reversion to destiny. This reversion to destiny is called eternity. He who knows (this) eternity is called bright. He who does not know this eternity works his own misery. He who knows eternity is magnanimous. Being magnanimous, he is catholic. Being catholic, he is king. Being a king, he is heaven. Being heaven, he is Tau (Tao). Being Tau, he is enduring. Though his body perish, he is in no danger."

Confucius (Latinized from Con-fu-tse, or Koong-foo-tse) a Chinese

reformer and moralist, was born about B. C. 551 at the village of Tusu-se, in the kingdom of Lu; he died B. C. 479, making his age 72 years. He was a descendant of Hoang-ti, who reigned B. C. 2600. He was connected with the courts of the kingdom of Lu. At the age of 30 he began his public teachings which made him many enemies; he completed and arranged his work, with the assistance of some of his chosen disciples, in retirement, and called the doctrines Y-King (the Books) which have been for 2,000 years at the head of the sacred books of the Chinese. Confucius was a teacher of morals, but not the founder of a religion. His philosophy teaches:

"Out of nothing there cannot be produced anything; that material bodies must have existed from all eternity; that the cause or principle of things must have had a co-existence with the things themselves; that, therefore, this cause is also eternal, infinite, and indestructible."

His object was to reëstablish the ancient cultus of China, and establish a general and uniform code of rites, which he called the Li-ki. His celebrated one-hundredth maxim, the crowning of all others was

"Do unto another what you would he should do unto you; and do not unto another what you would not should be done unto you."

This maxim was quoted by Jesus (Matt. VII, 12), and is now denominated the "Golden Rule." Other maxims of Confucius were:

"He who offends against Heaven has none to whom he can pray."

"There is a Heaven that *knows me*."

"The images and idols of China belong to other faiths."

"He has returned to his family." (When a person dies).

THOMAS A KEMPIS'S "IMITATION OF CHRIST." (Vol. II, p. 639.) Which works have passed through the more editions of the two following authors: "The Imitation of Christ," by Thomas à Kempis; or the works of Shakespeare? I have heard it stated the former, which seems incredible. WANT TO KNOW.

Milman, in his work, "Latin Christianity" (VI, 482,) says that "In 'The Imitation of Christ,' by Thomas à Kempis are gathered and concentrated all that is elevating, passionate, and profoundly pious in all the older mystics. No book after the holy Scriptures, has been so often reprinted; none translated into so many languages, ancient and modern," extending even to Greek and Hebrew, or so often retranslated. Sixty distinct versions are enumerated in French alone, and a single collection formed at Cologne, within the present century, comprised, although confessedly incomplete, no less than 500 distinct

editions. After the death of Thomas à Kempis, a controversy arose between the Canons Regular of St. Augustine and the Benedictines as to the real author of "The Imitation of Christ," the former claiming á Kempis, and the latter asserting that the work was the production of the celebrated John Gerson, chancellor of the University of Paris, who died in 1429. The Canons claim that á Kempis, whose chirography was excellent, only copied Gerson's work. Even after that dispute a third claimant appeared. The French writers favored the opinions of the Benedictines; but the preponderance of testimony is in favor of à Kempis. Barbier and Leroy say that "à Kempis was an excellent copyist, and his copy of the Bible — the labor of fifteen years—was thought a masterpiece of calligraphic art." The oldest manuscript of *de Imitatione Christi* now known is in the Bourgogne Library, Brussels, and numbered 15,137.

THREE BAD KAPPAS. (Vol. II, p. 639.) Why were Cappadocia, Cilicia, and Crete called by the Greeks the "Three Bad Kappas"?

WILLIAM JOHNS.

Cappadocia (Greek *Kappadocia*) bore, among the ancients, the character of volatility and faithlessness, and was made the subject of sarcastic remark. Their moral character is severely satirized in the old epigram, which states that "a viper bit a Cappadocian, but died itself from the poisonous and corrupt blood of the Cappadocian!"

Cilicia (Greek *Kilicia*) was noted in the sea-faring annals of antiquity for the formidable character of its piratical navy. Cicero says Pompey took 20,000 pirates from Cilicia and settled some in the interior, and removed some to other distant countries, and entirely purged the shores from these nests of robbers.

Crete (Greek *Kreta*) was an island and held in estimation by some of the invading kings because the Cretans offered their services for hire to such states as needed them, whether Greek or barbarian. Polybius charged them with the grossest immoralities and many hateful vices. Epimenides, one of their own prophets, as stated by Paul (Tit. 1, 12), says: "The Cretians are always liars, evil beasts, slow bellies."

Therefore, Kappadocia, Kilicia, and Kreta were called by the ancients "Three Bad Kappas."

"IN XANADU DID KUBLA KHAN." Our correspondent "JOHN" will find this to be the first line of a fragmentary poem by Samuel Taylor Coleridge, claimed to have been composed in a dream.

PRESTER JOHN. (Vol. III, p. 44.) I desire more information relative to Prester John. What work contains a good account of him? Where can his letter in full be found, which he sent to the Emperor of Constantinople, Manuel Comnenus? STUDENT.

We know of no very extended account of this personage, though several works contain chapters concerning him. The following small book of travels has an account of him:

" The Rare and moft vvonderful thinges which Edvvard VVebbe an Englishman borne hath feene and paffed in his troublefome trauailes, in the Citties of Ierufalem, Dammafko, Bethelem and Gallely: and in the Landes of Iewrie, Egipt, Grecia, Ruffia, and in the land of Prefter Iohn. Wherein is fet foorth his extreame flauerie fuftained many yeres togither, in the Gallies and wars of the great Turk againft the Landes of Perfia, Tartaria, Spaine, and Portugall, with the manner of his releafement, and comming into Englande in May, 1590."

London, Printed by Ralph Blower, for Thomas Pauier, & are to be folde at his fhop in Corn-hill, at the figne of the Cat and Parrats, ouer againft Popefhead alley, nere the Royal Exchange. Dedicated

" TO THE MIGHTY, MY GRATIOVS AND RENOWNED SOVERAIGNE ELIZABETH: BY YOVR MOST HVMBLE SVBIECT, EDVVARD VVEBBE.

Mr. Webbe gives an account of the kingdom of this Prester, saying:

"We went into the land of Prefter Iohn who is a Chriftian, and is called *Chriftein de Sentour*: that is the Chriftian of the Gerdell. He is a King of great power, and keepeth a very bountifull Court, after the manner of that Country, and hath euery day to ferue him at his Table, fixty kinges, wearing leaden Crownes on their heads, and those ferue in the meat vnto Prefter Iohns Table: and continually the firft difh of meat fet vpon his Table, is a dead mans fkull cleane picked and laid in black Earth: putting him in minde that he is but Earth, and that he muft die, and fhall become Earth againe."

Dr. F. V. Kenealy identifies Prester John with Chengiz-Khan (King of Kings), and says his empire at that time, about A. D. 1200, approached near to an universal monarchy. The inscription on his seal, according to Johannes de Plano Carpiri, was *Dominus in cælis et Cuynch Chan super terram* (Lord in heaven and King of Kings upon earth).

The little work of Edvvard VVebbe is very rare in its early edition, but a reprint of it was made in 1868, edited by Edward Arber.

Previous to "VVebbe's Trauailes" being published, a small work had been printed in French, at Rouen, (1506,) by the single title of "Perrefter Iehan" in which had been published the letter to the Em.

peror of Rome and King of France, which is dated "From our Holy Palace, in the year of our birth 806." It is an epistle of marvel after marvel, so as to render it hardly credible that it was ever seriously believed in. The letter is quite long, (some four of these pages) and will appear in future.

SHORT NAMES AND WORDS. What are some of the shortest names and short-word sentences known? YOUNG MAN.

"YOUNG MAN" has waited a year for his question to appear, and we will give him a chance to be heard; also, we will partially answer his question, leaving it open for others.

Beginning with Bible, he will find it yields quite a number of short names: "Ai is spoiled" (Jer. XLIX, 3); "it hath consumed Ar" (Num. XXI, 28); "called the altar *Ed*" (Josh. XXII, 34); "Og, the king of Bashan" (Ps. CXXXVI 20); "the son of Ox" (Judith VIII, 1); "the multitude of No" (Jer. XLVI, 25); "priest of On" (Gen. XLI, 45); "So, king of Egypt" (II Kings XVII, 4; "Ur of the Chaldees" (Gen. XI, 28); "the land of Uz" (Job I, 1). Then there are: Fo, the Chinese Buddha; Io, daughter of Iasus, the priestess of Juno at Argos, and the river Po in Italy.

The compiler of "Melledulcia" (a thousand beautiful extracts) says, "one of the most magnificent passages in Holy Writ is that which describes the death of Sisera" (Jud. V, 27). Here are 25 monosyllables as commonly pronounced in modern parlance:

"At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead."

Coleridge is said to have considered the passage from Ezekiel (XXXVII, 3) as the most sublime in the whole Bible, containing 17 monosyllables, and 3 others:

"And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest."

Pope tells us in his "Essay on Criticism, Part II, line 347:

"And ten low words oft creep in one dull line."

In the Fourth Epistle of Pope's "Essay on Man," a specimen selected at random from his works, and extending together to 398 lines, there are no less than 28 lines, (a little more than 1 of every 15), that are made up of monosylables; and more than this, there are 115 which have in them only one word of a greater length; and yet there are very dull creepers among the lines of Pope.

BATTLE HYMN OF THE REPUBLIC. (Vol. II, p. 607.) It is stated that Julia Ward Howe once awoke near midnight, and immediately became inspired to write a poem; and arising, she found her table and writing material and wrote down the poem, all without any light, and then returned to her couch. Will some reader furnish the poem?

X. Y. Z.

BATTLE HYMN OF THE REPURLIC.

BY MRS. JULIA WARD HOWE.

Mine eyes have seen the glory
Of the coming of the Lord:
He is trampling out the vintage
Where the grapes of wrath are stored;
He hath loosed the fatal lightnings
Of His terrible swift sword:
His truth is marching on.

I have seen him in the watch-fires
Of a hundred circling camps;
They have builded Him an altar
In the evening dews and damps;
I have read His righteous sentence
By the dim and flaring lamps;
His day is marching on.

I have read a fiery gospel
Writ in burnished rows of steel:
"As ye deal with my contemners
So my grace with you shall deal!
Let the hero born of women
Crush the serpent with his heel;
Since God is marching on."

He hath sounded forth the trumpet
That shall never call retreat;
He is sifting out the hearts of men
Before His judgment seat;
O, swift my soul, to answer Him!
Be jubilant, my feet!
Our God is marching on.

In the beauties of the lilies
Christ was born across the sea,
With a glory in his bosom
That transfigures you and me;
As he died to make men holy
Let us die to make men free.
While God is marching on.

[COMMUNICATED BY MRS. CLARA B. HEATH.]

THE FIRST SONG. Fabricius in his collections of apocryphal writings of the Old Testament, has preserved the song of Triumph which the Archangel Michael sang on obtaining the victory over Satan when the revolt took place. This song is as follows:

"Glory to our God! Praise His Holy Name! He is our God; glory be to Him! He is our Lord! His be the triumph! He has stretched forth his right hand; He has manifested His power; He has cast down our adversaries. They are mad who resist Him; they are accursed who depart from His commandments! He knoweth all things, and cannot err. His will is sovereignly just, and all that He wills is good, all that He advises is holy. Supreme Intelligence cannot be deceived; Perfect Being cannot will what is evil. Nothing is above that which is supreme, nothing is better than that which is perfect. None is worthy beside Him but him whom He has made worthy. He must be loved above all things and adored as the Eternal King. You have abandoned your God; you have revolted against Him; you have desired to be gods; you have fallen from your high estates; you have gone down like a fallen stone. Acknowledge that God is great, that His works are perfect, and that His judgments are just. Glory be to God through ages of ages, praises of joy for all His works!"

This song of the Archangel is said to have been revealed to Saint Amadeus.

ICHTHUS.—THE ACROSTICAL HYMN. (Vol. III, p. 92.) I have seen it stated that there is a remarkable acrostical hymn on the words, *Iesous Christos Theos Uios Soter*, said to have been composed by the Sibyls. Can some one furnish it or inform me where it is found? The initials of these words give us *Ichthus* the Greek word for "fish," which was often carved on monuments in the middle ages as a Christian emblem. Z.

This acrostical hymn is found in Book VIII (ver. 217–250) of what are known as the "Sibylline Oracles"; fragments of fourteen books have been preserved. The initial letters of 34 lines are acrostical and make words *Iesous Chreistos Theou Uiou Soter Stauros* which are Greek. The Latin version of this singular acrostical hymn contains the words *Jesus Christus Dei Filius Salus in Cruce.* "Jesus Christ the Son of God the Crucified Savior." The number of lines in some copies are limited to 27. The form *Chreistos* has no parallel; hence the version cited by the correspondent above.

There are many legends in the works of the ancient poets relating to the Sibyls and their Oracles, and some doubt the genuinness of the books attributed to them; others place them in the same relation to the ancient historians as the Apocrypha is to the Bible. Virgil has a Pastoral (Pollio VI) containing utterances from their works, and Pope has an imitation of Virgil's Pollio. The most celebrated Sibyl was the Cumæan, who was generally called Herophilé.

The Greek text and a Latin translation are printed in Appendix IX, (pp. 309-310), Joseph T. Goodsir's "Seven Homilies on Ethnic Inspiration; or on the Evidence supplied by the Pagan Religions of both Primæval and Later Guidance and Inspiration from Heaven": London, 1871. The following English translation is from the *Church Review*, March, 1848, it being in a twenty-seven-page article on the "Sibylline Oracles," and signed "J. M. S." It should be remembered that this hymn was referred to by the supposed author, Thomas von Celano, of that famous Latin judgment hymn *Dies Irae*, in the first stanza :

Dies Irae, dies illa,	Day of wrath, that woful day,
Solvet saeclum in favilla,	Shall the world in ashes lay,
Teste David cum Sibylla.	David and the Sibyl say.

The general characteristics of this Sibylline hymn are contained in the entire nineteen stanzas of the *Dies Irae* :

" IESOUS CHREISTOS THEOU UIOS SOTER.—ICHTHUS.

J udgment impends. Lo! the earth reeks with sweat;
H e, the destined king of future ages, comes;
S oon he descends—the Judge in human form.
O n speeds the God—his friends and foes behind him.
V engeance he wears, enthroned with his holy ones.
S ee how the dead assume their ancient forms.

C hoked with thorny hedges lies the waste, weary world;
R uined are their idol gods; they scorn their heaps of gold.
E ven land and sea and sky shall raging fire consume.
I ts penetrating flames shall burst the gates of hell.
S hining in light behold the saints immortal.
T urn to the guilty, burning in endless flames,
O 'er hidden deeds of darkness no veil shall be spread.
S inners to their God will reveal their secret thoughts.

T here will be a bitter wailing, there they gnash with their teeth.
E bon clouds veil the sun; the stars their chorus cease;
O 'er our heads the heavens roll not,—the lunar splendors fade.
U nderneath the mountains lie; the vallies touch the sky.

U nknown the hights or depths of man,—since all shall prostrate lie.
I n the ocean's dark gulf sink the mountains and the plains.
O rder casts away her empire; creation ends in chaos.
S wollen rivers and leaping fountains are consumed in flames.

S hrill sounds the trumpet; its blast rends the sky.
O fearful are the groanings, the sorrows of the doomed.
T artarean chaotic depths the gaping earth reveals.
E arth's vaunted monarchs shall stand before their Lord.
R ivers of sulphur roll along and flames descend the sky.

The famous Franciscan hymn *Dies Irae* has had many translations. Dr. Abraham Coles, an American layman, of Newark, N. J., prepared thirteen distinct versions, six of which are in the double trochaic measure, and double rhyme of the original; five like in rhythm, but in single rhyme; one in iambic triplets, like Roscommon's; the last in quatrains, like Crashaw's version. They have been all published togther with an introduction, and a photograph picture of Michael Angelo's famous Last Judgment.

The beginning has been rendered in various ways and we publish a few which may be of interest:

" Heard'st thou, my soul, what serious things."—RICHARD CRASHAW.
" The day of wrath, that dreadful day."—EARL OF ROSCOMMON.
" That day of wrath, that dreadful day."—SIR WALTER SCOTT.
" On that great day, that awful day."—THOMAS B. MACAULAY.
" O that day, that day of ire."—ARCH. RICHARD C. TRENCH.
" Day of anger, that dread day."—DEAN HENRY ALVORD, 1845.
" Lo, the day of wrath, the day."—MRS. CHARLES, 1864.
" Day of wrath, the sinner dooming."—HENRY MILLS.
" Day of wrath, that day impending."—EPES SARGENT.
" Nigher still, and still more nigh."—E. CASWALL.
" Day of wrath! that day is hasting."—ROBERT DAVIDSON.
" That day of wrath—upon that day."—W. G. DIX.
" Day of wrath! oh direful day."—CHARLES ROCKWELL.

"Day of wrath and tribulation."—J. H. ABRAHALL, 1868.
"Day of wrath! O day of mourning."—W. J. IRONS.
"Day of wrath! that day dismaying."—W. R. WILLIAMS.
"Day of wrath! of days that day."—EDWARD SLOSSON.
"Day of wrath! that final day."
"Day of threatened wrath from heaven." } ERASTUS C. BENEDICT.
"Day of vengeance without morrow."—JOHN A. DIX.

Among these nineteen translators, America is represented by Benedict, Davidson, J. A. and W. G. Dix, Mills, Rockwell, Sargent, Slosson, and Williams.

FOURTH OF MARCH ON SUNDAY. Do your readers generally know the reason why the Fourth of March was chosen as the day of Inauguration of the President? It was selected because the Fourth of March in every year, commencing from the first Inauguration—March 4th, 1789—cannot fall on Sunday for at least 300 years.

CARLOS F. LAGRANGE.

A glance at the calendar for the first 100 years shows that March 4, 1849, fell on Sunday. How about the second and third 100 years?

SOME SINGULARLY-CONSTRUCTED WORDS. We are informed by Robert Southey, in his book, "The Doctor," (interchapter XIII,) that if the book of *The Doctor* were to have its title denominated according to one or the other of the various schemes of bibliogony which have been devised for explaining its phenomena, the reader might be expected in good earnest to exclaim,

Bless us! what a word on a title page is this!

Among other varieties, the following present themselves for choice:

1 Isdis,	10 Johofre,	19 Isdisbendis,
2 Roso,	11 Reverne,	20 Harcoheneco,
3 Heta,	12 Hetaroso,	21 Henecosaheco,
4 Harco,	13 Walaroso,	22 Thehojowicro,
5 Samro,	14 Rosogrobe,	23 Rosohenecoharco,
6 Grobe,	15 Venarchly,	24 Thehojowicrogecro,
7 Theho,	16 Satacoroso,	25 Harcohenecosaheco,
8 Heneco,	17 Samrothomo,	26 Satacoharcojotacohenecosaheco.
9 Thojama,	18 Verevfrawra,	

These fictitiously-formed words are no doubt constructed on a similar basis to the "Smectymnuus"—a word previously explained. Let us examine the list. No 2 gives us the key. *Roso* appears to stand for *Ro*bert *So*uthey himself. We would place the names as follows:

1 Is-dis—Isaac Disraeli (1766–1848).
2 Ro-so—Robert Southey (1774–1843).
3 He-ta—Henry Taylor (1800–).
4 Har-co—Hartley Coleridge (1796–1849).
5 Sam-ro—Samuel Rogers (1763–1855).
6 G-robe—George Robertson (1755–).
7 Th-e-ho—Theodore Edward Hook (1788–1841).
8 He-ne-co—Henry Nelson Coleridge (1800–1843).
9 Tho-ja-ma—Thomas James Mathias (1757–1835).
10 Jo-ho-fre—John Hookham Frere (1769–1846).
11 Rev-er-ne—Reverend Erskine Neale (–).
12 He-ta-ro-so—Henry Taylor, Robert Southey.
13 Wa-la-ro-so — Walter [Savage] Landor (1775–1864), Robert Southey.
14 Ro-so-g-robe—Robert Southey, George Robertson.
15 Ven-arch-ly—Venerable Archbishop [Henry F.] Lyte (1793-1847).
16 Sa-ta-co-ro-so—Samuel Taylor Coleridge (1772–1834), Robert Southey.
17 Sam-ro-tho-mo—Samuel Rogers, Thomas Moore (1779–1849).
18 Ve-rev-fra-wra—Very Reverend Francis Wrangham (1769–1843).
19 Is-dis-ben-dis—Isaac Disraeli, Benjamin Disraeli (1805–).
20 Har-co-he-ne-co—Hartley Coleridge, Henry Nelson Coleridge.
21 He-ne-co-sa-he-co—Henry Nelson Coleridge, Sarah Henry Coleridge (1803–1852).
22 Th-e-ho-jo-wi-cro—Theodore Edward Hook, John Wilson Croker (1780–1857).
23 Ro-so-he-ne-co-har-co—Robert Southey, Henry Nelson Coleridge, Hartley Coleridge.
24 Th-e-ho-jo-wi-cro-ge-cro—Theodore Edward Hook, John Wilson Croker, George Croley (1780–1860).
25 Har-co-he-ne-co-sa-he-co—Hartley Coleridge, Henry Nelson Coleridge, Sarah Henry Coleridge.
26 Sa-ta-co-har-co-jo-ta-co-he-ne-co-sa-he-co—Samuel Taylor Coleridge (1772–1834), Hartley Coleridge, John Taylor Coleridge (1790–1876), Henry Nelson Coleridge, Sarah Henry Coleridge.

This list of authors comprises quite an array of literary talent, and they are all cotemporaries. The Coleridges predominate, there being five in the list, and each a relative of the others.

Southey closes Chapter XVI of "The Doctor" with the following:

"Eat beans, if thou wilt, in spite of Pythagoras. Eat bacon with them, for the Levitical law hath been abrogated; and indulge in black puddings, if thou likest such food, though there be some that prohibit them as sinful. But abstain from Aballiboozobanganorribo."

Who can pronoune and explain this last word?

QUESTIONS.

(a) Why do we have such a preponderance of the letter "a" in words of Sanscrit origin, as Bhagavad-Gita, Dhammapada, Mahabharata, Vedantasara, etc? BELGRADE.

(b) Authors speak of doctrines, principles, etc., *Platonic* from Plato. Is it proper to use the word *Philonic* from Philo; *Strabonic* from Strabo; etc., when referring to them? BELGRADE.

(c) By what rule or law in language are names contracted? For instance, Edwin Arnold, in "Light of Asia," says Buddha's (the Wise) name was *Savârthasiddh* (All-Prospering), was "briefer *Siddartha.*" The Arabian prophet's name was *Mohammed* (the Illustrious) but briefer *Ahmed*, and several others might be mentioned.
LEWIS G. HOLDEN.

(d) What is meant by "round as Giotto's O"? GIMEL.

(e) "Robert Boyle, the distinguished philosopher and chemist, was the *seventh* son and *fourteenth* child." Are there other such instances recorded in history? GIMEL.

(f) It is said that in some parts of the world the earth is edible, and is eaten by the native people. Where is this? GIMEL.

(g) What is meant by the term "one-eyed days"? GIMEL.

(h) What is meant by "walking the "chalks"? GIMEL.

(i) A writer says "the graves of the Bonapartes are strangely distributed." Will some one tell where each was buried or state where the information can be obtained? OBELOS.

(j) Why is the red hair of people called "Judas-colored"?
OBELOS.

(k) Why is the instrument used by smokers for lighting their pipes called "a Jonathan"? OBELOS.

(l) Is the hydrostatic toy known as the "cartesian devil" called so from Reno des Cartes? GIMEL.

(m) Why was William "the tactiturn" called the "Father of his Country"? GIMEL.

(n) "In strategy, a Hannibal; in tactics, the Roman Cæsar; in battle, the Macedonian Alexander; Charles comprised the three in himself." What Charles was this? GIMEL.

(o) Can any reader inform me if there is any ground for the statement that "The House that Jack built" is but an altered version of one of the Passover prayers used in the regular Jewish worship? and who is responsible for this statement? DJAFAR.

(p) From whom is the island of St. Helena so called? Z.

Meteorological Journal

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NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

HARVARD
AUG 30 1886

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

VOL. III. SEPTEMBER, 1886. NO. 9.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *Give me a place to stand and I will move the world.*" — ARCHIMEDES.

VOL. III. SEPTEMBER, 1886. No. 9.

The Sum of Human Knowledge.

An Oriental monarch, at peace with all his neighbors, beloved by his subjects for his fatherly care and judicious sway, reflecting one day on the important truths committed to writing in all past ages, which were inaccessible to all but a few erudite students, resolved to examine for himself the best authorities and to glean from them such precepts and learning as would better fit him for governing his people; and at the same time he resolved to have a compilation made from these works, which should be intelligible to the plain people, and which should direct their thoughts to the best living physically, morally and spiritually.

Espousing enthusiastically his new idea, the Khalif issued orders for the collection of books from all parts of his dominion, began the building of a noble treasure house for their accommodation, and appointed learned and good men to take charge of the precious manuscripts and to group them in orderly fashion.

After several years, the impatient monarch was at length summoned into the completed and well stocked treasure house of books.

As he wandered from alcove to alcove and surveyed the thousands and thousands of works, he was overwhelmed with the magnitude of his prospective and self-appointed task, and perceiving the impossibility of personal examination of so great a multitude of writings, he appointed a band of seventy wise men to read, ponder, and digest their contents.

After ten years of unremitting and intelligent labor, the band of seventy reported to the Khalif that they had condensed the truths contained in the great library into a camel-load of books. Meanwhile the

philanthropic monarch had grown aged and his eyesight was dim; perusal of the camel-load of writings was quite beyond his powers, so the dismissed the band of seventy wise men, after loading them with costly presents.

The Khalif then summoned before him the most erudite and energetic of the younger students in his dominion, and commanded them to examine the camel-load of books and to condense the learning they contained into a volume of moderate size. This they were to do with all dispatch.

Pleased to do the behest of the rapidly ageing head of the kingdom, this second band labored faithfully at their task, and in three years produced a single volume written in a large and legible hand, and which was a marvel of skilfull condensation. But alas! the feeble Khalif lay on a bed of suffering. barely able to hold in his wan and bloodless hands the precious writing, a knowledge of which was to benefit his subjects immeasurably. His eyes dwelt longingly at the exterior of the work, and then turned upward to the anxious face of his Grand Vizier, and gathering his strength the Khalif spoke thus: "I command you under pain of instant death to condense into a single sentence the sum of human knowledge as contained in this book." Without a moment's hesitation the learned man, leaning over the bed, whispered into the eager ear of the expiring monarch these words: "Man is born, he suffers and dies. DJAFAR.

Our contribetor "DJAFAR" has written out the above tale from memory. He would like to know its authorship and the source of the narrative.

CIRCUMNAVIGATION OF THE EARTH. Who first circumnavigated the earth? E. M.

Ferdinand Magellan, a Portuguese, was the first who carried this enterprise into execution. He sailed from Seville, in Spain, August 10, 1519, in the ship called the Victory, accompanied by four other vessels, and directed his course toward the west. In April, 1521, he was killed in a skirmish with the natives of the island of Zebu, sometimes called Matan, one of the Philipines. One of his vessels, however, arrived at St. Lucar, near Seville, September 7, 1522. He descried the continent of America, and sailing along the coast toward the south, doubled Cape Horn, and passed the Molucca Islands, and made Europe from the east, one of his vessels arriving as stated.

Sir Francis Drake, the second to accomplish this enterprise, sailed from Plymouth, December, 13, 1577, with five vessels, arriving at the same place September 25, 1580. Since then it has been performed by Lord Anson, Bougainville, Byron, Carteret, Cavendish, Cordes, Clerk, Cook, Dampier, Hermites, King, Noort, Rogers, Roggewin, Schovten, Sharten, Wallis, Woodes, Vancouver, and others.

Last Words of Noted Persons.

(Continued from Vol. II, page 508, February, 1885.)

BISHOP ABBOT—In te speravi; ne confundar in eternum.

BENEDICT ARNOLD—Bring me, I beg you, the epaulets and sword-knots which Washington gave me. Let me die in my old American uniform, the uniform in which I fought my battles. God forgive me for ever putting on any other.

DR. FRANCIS ATTLEBURY—Save my country, Heaven.

JACOB BŒHEME—Now I go hence into Paradise.

GEN. HUGH BRADLEY, U. S. A. — My knapsack is strung; let the drum beat, and Hugh Bradley is ready to march.

BURKITT—Come, Lord Jesus.

BURGHLEY—God will save my soul.

BISHOP BULL—Amen

DONNE—"Thy will be done."—*Matt. VI, 10.*

JAMES A. GARFIELD—O! Swaim, this terrible pain! Press your hand on it. O! Swaim! can't you stop this? O! Swaim!

GEN. ULYSSES S. GRANT—Water.

BISHOP GUNNING—I thank God I was brought up in the Church of England.

JOHN HAMPDEN—O Lord, save my country! O Lord, be merciful to ———

H. HAMMOND—Lord make haste.

THOMAS A. HENDRICKS, Vice Pres. U. S.—I am free at last; send for Eliza.

HERDER—Refresh me with a great thought.

P. HEYLYN—I go to my God and Saviour.

HILARY, Bishop of Poictiers—Soul, thou hast served Christ these seventy years, and art thou afraid to die? Go out, soul, go out.

R. HOOKER—My days are passed as a shadow that returns not.

VICTOR HUGO—*C'est ici le combat du jour et de la nuit* — This is the combat of day and night. Adieu, Jennie, adieu, (to his granddaughter).

ANDREW JACKSON—What is the matter with you, my dear children? Have I alarmed you? Oh, don't cry. Be good children, and we will all meet in heaven.

JEWELL—This day let me see the Lord Jesus.

MARTIN LUTHER—Father in heaven, though this body is breaking

awaw from me, and I am departing this life, yet I know that I shall forever be with the, for no one can pluck me out of thy hand.

MARION—Thank God, I can lay my hand upon my heart and say that since I came to man's estate I have never intectionally done wrong to any one.

MOZART—You spoke of refreshment, my Emilie; take my last notes, sit down at the piano, sing them with the hymn of your sainted mother; let me hear once more those notes which have so long been my solace and delight.

JULIAN THE APOSTATE—O, Galilean, thou has conquered.

JOHN PALMER (the actor)—There is another and better land.

PARKHURST—I have peace.

FATHER PAUL—*Esto Perpetua*—May it be perpetual.

PRINCE "THE BLIND"—Let my body rest with Whitefield's.

PLOTINUS—Let my divine nature return to the Universal Divinity.

FRANCIS QUARLES—What I cannot utter with my mouth, accept. Lord, from my heart and soul.

LOUIS DAVID RIEL—*Merci Jesu*—Merciful Jesus.

ARCHBISHOP SHARP—I shall be happy.

SIR J. STONEHOUSE—Precious salvation.

ROBERT TOOMBS—Lend me one hundred dollars.

USSHER—O Lord, forgive me specially my sins of omissions.

Addison's dying speech to his son-in-law was characteristic enough of the man, who was accustomed to inveigh against the follies of mankind, though not altogether free from some of the frailties he denounced. "Behold," said he to the dissolute young nobleman, "with what tranquillity a Christian can die."

Alfieri, the day before he died, was persuaded to see a priest; and when he came he said to him, with great affability: "Have the kindness to look in to-morrow — I trust death will wait four-and-twenty hours."

Barthelemy was seized with death while reading his favorite Horace.

Bede died in the act of dictating.

"Bolingbroke," says Spence, "in his last illness, desired to be brought to the table where we were all sitting at dinner; his appearance was such that we all thought him dying, and Mrs. Arbuthnot involuntarily exclaimed: 'This is quite an Egyptian feast.'" On another authority he is represented as being overcome by terrors and excessive passion in his last moments; and, after one of his fits of choler, being overheard by Sir Harry Midmay complaining to himself,

and saying, "What will my poor soul undergo for all these things?"

Chaucer died ballad-making. His last production he entitled "A Ballad made by Geoffrey Chaucer on his death-bed lying in great anguish."

Clarendon's pen dropped from his fingers when he was sick with the palsy, which terminated his life.

George, the first Lord Lyttleton, who, after being a sceptic, became a zealous believer, said to his son-in-law, Lord Valentia, on taking leave of him: "Be good, be virtuous, my lord, you must come to this."

The pious Gerson, the Chancellor of the church and university of Paris, had the terror of his last moments assuaged by the prayers of 300 children supported and educated by his charity, and who were congregated in his house from the threshold to the bedchamber. "Now, O God," he exclaimed, in a transport of holy joy, as he closed his eyes in death, "thou dost let thy servant depart in peace. The soul that is accompanied to eternity by the prayers of 300 children, may advance with humble hope into the presence of their Father and their God."

Haller died feeling his own pulse, and when he found it almost gone, turning to his brother physician he said, "My friend, the artery ceases to beat," and he died.

Herder closed his career writing an ode to the Deity, his pen on the last line.

Bishop Hough's dying words to some of his friends and neighbors who attended him in his last moments, were: "We part to meet again, I hope, in endless joy."

Keats, a little before he died, when his friend asked him how he was, replied in a low voice, "Better, my friend, I feel the daises growing over me."

Sir Godfrey Kneller's vanity was displayed in his last moments. Pope who visited him ten days before he died, says, he never saw a scene of so much vanity in his life; he was sitting up in his bed, contemplating the design he was making for his own monument.

Leibnitz was found dead in his chamber, with a book in his hand.

Lucan died reciting some words of his own *Pharsalia*.

Maccail, the expiring Scottish probationer, exclaimed, with foreteste of the bliss of Paradise, "Farewell, sun, moon, and stars; farewell, kindred and friends — farewell, world and time — farewell, weak and frail body; — welcome, eternity — welcome, angels and saints — welcome, Saviour of the world, and welcome, God, the Judge of all."

Sir James Mackintosh lived like a philosopher, and died like a Christian. Not long before he ceased to speak, his daughter said to

him, "Jesus loves you." He answered slowly, pausing between each word—"Jesus Christ—love—the same thing!" After a long silence, he said, "I believe!" She asked, "In God?" He answered, "In Jesus." On then inquiring how he felt, his last was "Happy."

Metastasio, who would never suffer the word "death" to be uttered in his presence, at last so triumphed over his fears, that, after receiving the last rites of religion, in his enthusiasm he burst forth into a stanza of religious poetry.

Edward Moore, in his periodical paper, *The World*, took leave of his readers in a humorous account of his own death, which really took place two months afterwards. Dr. Moore states that when the vital flame was flickering, the heart was faltering with every pulse, and the breath was a convulsion, he had said to a dying believer who had not long before been talking in broken words of undying love, "Are you in pain?" and the reply, with apparently the last breath, was, "It is delightful."

Napoleon, when dying, and in the act of speaking to the clergyman, reproved his sceptical physician for smiling, in these words: "You are above these weaknesses, but what can I do? I am neither a philosopher nor a physician; I believe in God, and am the religion of my father. It is not every one who can be an atheist." The last words he uttered—Head—Army—evinced clearly enough what sort of visions were passing over his mind at the moment of dissolution.

Petrarch was found dead in his library, leaning on a book.

Sir Walter Raleigh, according to the Bishop of Salisbury, who attended him on the scaffold, was "the most fearless of death as ever was known, the most resolute and confident, yet with reverence and conscience."

Roscommon uttered, at the moment he expired, two lines of his own version of *Dies Iræ*.

Rousseau, when dying, ordered his attendants to place him before he window, that he might once more behold his garden, and bid adieu to nature.

Schiller, when dying, was asked how he felt. "Calmer and calmer," he replied. Perhaps, this serenity was due mainly to the state of his body; for that degree of physical weekness which no ionger suffers the will to employ the muscles, but yet arrests not the internal action of the brain, is usually attended with an indescribable calm of mind. If, indeed, the conscience be reconciled to God, it is complete; for then the torrent of conflicting affections is over, and the soul sees only that it is heir to a rich and eternal inheritance. Thus, a tranquil ecstacy is often witnessed at the death-bed of a Christian.

Tasso's dying request to Cardinal Cynthia was indicative of the

gloom which haunted him through life; he had but one favor, he said, to request of him, which was that he would collect his works, and commit them to the flames, especially his *Jerusalem Delivered*.

"I do not mean to be killed to-day," were the words of "the great" Turenne, a few minutes before he was struck down in battle by a cannon ball.

Waller died repeating some lines of Virgil.

Wycherly, when dying, had his young wife brought to his bedside, and having taken her hand, in a very solemn manner, said, he had but one request to make to her, and that was, that she would never marry an old man again. There is every reason to believe, though it is not stated in the account, that so reasonable a request could not be denied at such a moment.

Curioso in Mathematics.

The following were the only eight *perfect* numbers known in the days of Euler:

6	33550336
28	8589869056
496	137438691328
8128	2305843008139952128

Euler informs us that 2147483647 is a *prime* number; this he ascertained by the formula $2n-1$. This prime number was the highest known and was obtained from the largest perfect number then known—2305843008139952128.

Since Euler's day two more numbers have been added to the above eight, and claimed to be perfect numbers:

2417851639228158837784576
9903520314282971830448816128

If the latter is a perfect number, then the highest prime number known would be—140737488355327

There are 78,493 prime numbers from 1 to 1,000,000.

The sum, product, and the difference of the squares of the following two numbers, are the same:

$$(1.618034+)\times(2.618034+)=4.236068+$$
$$(1.618034+)+(2.618034+)=4.236068+$$
$$(2.618034+)^2-(1.618034+)^2=4.236068+$$

These two series of Pythagorean triangles have their hypothenuses in regular order:

108	144	180	44	240	244
19	180	181	147	196	145
70	168	182	54	240	246
33	109	183	95	228	247

Thirteen Pythagorean triangles can be contructed on a hypothenuse of 1105, as follows:

Perpendiculars—	47,	817,	743,	1073,	105,	855,	1001,
Bases—	1104,	744,	576,	264,	1100,	700,	468,
	169,	561,	1071,	975,	425,	663.	
	1092,	952,	272,	520,	1020,	884.	

The difference of the fractions 1/3 and 2/3 is the same as the difference of their cubes.

Only two whole numbers below 1000 are both a square and a cube (excepting unity). They are $8^2=4^3=64$, and $27^2=9^3=729$. The latter is supposed by some to have been Plato's "Geometric number."

The largest integral square, below 100,000, is 97,969 — its square root being 313—a prime number.

The number 12890625 squared reproduces itself in the last eight figures—166168212890625.

There are exactly 395 integral Pythagorean triangles having hypothenuses less than 2500. These do not include multiples of triangles.

Prof. W. S. Jevons multiplied together two prime numbers and produced 8616460799, and he says "it is quite likely that no one but myself will ever know what the two prime numbers are."

The whole number of prime numbers ending in 1, 3, 7, and 9 from 1 to 100,000, is	9,391
The whole nnmber of composite numbers ending in 1, 3, 7, and 9, from 1 to 100,000, is	30,409
	40,000
If to 9,591 we add 2, for the prime numbers 2 and 5, the whole number of prime numbers from 1 to 1,000,000, is	9,593
The whole number of composite numbers is	90,407
	100,000

According to the "Diary of Samuel Pepys, Esq.," the great philosopher Sir Isaac Newton proposed the following as recreation to prove that 10 is *even*:

"The number 10 being the radix of the common scale of notation it is of the utmost importance that we should satisfy our minds fully as to whether it is odd or even. It has been suggested that the simplest mode of reasoning would be to divide 10 by 2, observing if there be any remainder, and if any, what? It will, however, appear evident to every true mathematical mind that the annexed proof has far superior claims to our consideration:

	We have	$6 = SIX$	
	And	$9 = IX$	
(1)	By subtraction	$-3 = S$	
	Again, we have	$7 = SEVEN$	
	But by (1)	$-3 = S$	
	By subtraction	10 is $EVEN$.	Q. E. D"

The following has been published many times and its fallacy shown:

$$\text{Let } x = y$$
$$x^2 = xy$$
$$x^2 - y^2 = xy - y^2$$
$$(x + y) \times (x - y) = (x - y)y$$
$$x + y = y$$
$$2 = 1$$

The following curious effect of of the combination of numbers is said to have been sent from Paris to a friend in this country where it had been extensively circulated. The votes for the Presidency of Louis Napoleon, in December, 1852, were,

For.	Against.
1113736	1113000

Place these figures in front of a mirror, so that the reflection of it may be visible. The reflection will read "*III Empereur*" — Third Emperor. Louis Napoleon effected heredity superstition, and it is stated that this singular coincidence confirmed him in the belief that he had always entertained of the exalted destiny for which Providence reserved him.

William Leybourn, in his "Pleasure and Profit," (1694,) asks: "What are the 5 odd numbers which added together will make 20?" He then answers it thus: "99911," and says "here are the five *odd* numbers, but before you *add* them just invert the numbers by simply inverting the book, thus: 11666=20." Prof. A. DeMorgan says "the question is more than answered in *very* odd numbers."

The following "arithmetical poem," composed by a divorced mathematician, appeared not long since in a cotemporary:

6, +, ÷ × 8, 11;
2 0 1, 4 1 2 8;
4 × 4, 2 1, 1 = 7;
8, 2 × 10 − 1001 0, 5! 8!

This read rapidly, states the feelings of the freed mathematician:

Sick, sad, divided by hate, leaven;
To cipher unity, for one to wait;
For before to one, one equalled heaven;
Hate, too often mine, us sundered! oh, fie! fate!

CONTEMPORY, COTEMPORARY—WHICH IS RIGHT? (Vol. II. p. 448). Webster defines "contemporary" and "cotemporary" exactly in the same words: "One who lives at the same time with another." Why is the *n* dropped out of the latter, and which word is more generally in use by writers? Z.

We offer an opinion; and that is that the correct word is "cotemporary," and corresponds with such words as cöeternal, cöextensive, cöeval, etc. The prefix "con" means assembling, or gathering, that is congregating; together, in a different sense than "living at the same time." Cotemporary is oftener used. J. P. S.

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63 *Pairs of Amicable Numbers.*

[Communicated by Prof. H. A. Wood, Cleveland, Ohio.]

The following table, containing 63 pairs of amicable numbers, is copied from page 342, Appendix to the Ladies' Diary, Vol. IV. They were computed by Euler, and published in a tract in 1750; in which the subject is treated at considerable length. It there states that Stifelius was the first to take notice of such numbers. (The period denotes multiplication):

$1\begin{cases}2^2.5.11\\2^2.71\end{cases}$ $2\begin{cases}2^4.23.47\\2^4.1151\end{cases}$ $3\begin{cases}2^7191.383\\2^7.78727\end{cases}$ $4\begin{cases}2^2.5.23.137\\2^2.23.827\end{cases}$

$5\begin{cases}3^2.5.7.13.17\\3^2.7.13.107\end{cases}$ $6\begin{cases}3^2.5.11.13.19\\3^2.5.13.239\end{cases}$ $7\begin{cases}3^2.7^2.5.13.41\\3^2.7^2.13.251\end{cases}$

$8\begin{cases}3^2.5.7.53.1889\\3^2.5.7.102059\end{cases}$ $9\begin{cases}2^2.13.17.389.509\\2^2.13.17.198899\end{cases}$ $10\begin{cases}3^2.5.7.19.37.887\\3^2.5.19.37.7103\end{cases}$

$11\begin{cases}3^4.5.11.29.89\\3^4.5.11.2699\end{cases}$ $12\begin{cases}3^2.7^2.11.13.41.461\\3^2.7^2.11.13.19403\end{cases}$ $13\begin{cases}3^2.5.13.19.29.569\\3^2.5.13.19.17099\end{cases}$

$14\begin{cases}3^2.7^2.5.13.97.193\\3^2.7^2.13.97.1163\end{cases}$ $15\begin{cases}3^2.5.7.13.41.163.977\\3^2.7.13.41.163.5867\end{cases}$ $16\begin{cases}2^3.17.79\\2^3.23.59\end{cases}$

$17\begin{cases}2^4.23.1367\\2^4.53.607\end{cases}$ $18\begin{cases}2^4.47.89\\2^4.53.79\end{cases}$ $19\begin{cases}2^4.23.479\\2^4.89.127\end{cases}$ $20\begin{cases}2^4.23.467\\2^4.103.107\end{cases}$

$21\begin{cases}2^4.17.5119\\2^4.239.383\end{cases}$ $22\begin{cases}2^4.17.10803\\2^4.167.1103\end{cases}$ $23\begin{cases}2^4.19.1439\\2^4.149.191\end{cases}$ $24\begin{cases}2^5.59.1103\\2^5.79.827\end{cases}$

$25\begin{cases}2^5.37.12671\\2^5.227.2111\end{cases}$ $26\begin{cases}2^5.53.10559\\2^5.79.7127\end{cases}$ $27\begin{cases}2^6.79.11087\\2^6.383.2309\end{cases}$

$28\begin{cases}2^8.383.9203\\2^8.11.1151.3067\end{cases}$ $29\begin{cases}2^2.11.19.263\\2^2.11.43.107\end{cases}$ $30\begin{cases}3^3.5.7.71\\3^3.5.17.31\end{cases}$

$31\begin{cases}3^2.5.13.29.79\\3^2.5.11.13.199\end{cases}$ $32\begin{cases}3^2.5.13.19.49\\3^2.5.13.29.31\end{cases}$ $33\begin{cases}3^2.5.13.19.37.1583\\3^2.5.13.19.227.263\end{cases}$

$34\begin{cases}3^2.7^2.13.19^2.22049\\3^2.7^2.13.19.89.293\end{cases}$ $35\begin{cases}3^2.5.19.37.49\\3^2.5.7.19.227\end{cases}$ $36\begin{cases}2^4.37.67.2411\\2^4.67.227.401\end{cases}$

$37\begin{cases}3^3.5.7.11.29\\3^3.5.31.89\end{cases}$ $38\begin{cases}2.5.23.29.673\\2.5.7.60659\end{cases}$ $39\begin{cases}2.5.7.19.107\\2.5.47.359\end{cases}$

$40\begin{cases}2^3.11.163.191\\2^3.31.11807\end{cases}$ $41\begin{cases}3^2.7.11.13.19.23.367\\3^2.7.13.23.79.1103\end{cases}$ $42\begin{cases}3^3.5.11.19.23.269\\3^3.5.23.79.1103\end{cases}$

$43\begin{cases}2^3.11.59.173\\2^3.57.2609\end{cases}$ $44\begin{cases}2^3.11.23.2543\\2^3.383.1907\end{cases}$ $45\begin{cases}2^3.11.23.1871\\2^3.467.1151\end{cases}$

$46\begin{cases}2^3.11.23.1619\\2^3.719.647\end{cases}$ $47\begin{cases}2^3.11.29.239\\2^3191.449\end{cases}$ $48\begin{cases}2^3.29.47.59\\2^3.17.4799\end{cases}$

$49\begin{cases}2^4.13^2.17.13699\\2^4.809.51071\end{cases}$ $50\begin{cases}2^4.23.47.9767\\2^4.1583.7103\end{cases}$ $51\begin{cases}2^2.5.13.1187\\2^2.43.2267\end{cases}$

$52\begin{cases}3^2.5.7.13.17.1187\\3^2.7.13.131.971\end{cases}$ $53\begin{cases}3^5.7^2.11.13.53.211\\3^5.7^2.13.53.2543\end{cases}$ $54\begin{cases}3^2.5^2.11.59.179\\3^2.5^2.17.19.359\end{cases}$

$55\begin{cases}3^3.5.17.23.397\\3^3.5.7.21491\end{cases}$ $56\begin{cases}3^4.7.11^2.19.47.7019\\3^4.7.11^2.19.389.863\end{cases}$ $57\begin{cases}3^4.7.11^2.19.53.6959\\3^4.7.11^2.19.179.2087\end{cases}$

$58\begin{cases}3^5.7^2.13.19.47.7019\\3^5.7^2.13.19.389.863\end{cases}$ $59\begin{cases}3^5.7^2.13.19.53.6959\\3^5.7^2.13.19.179.2087\end{cases}$ $60\begin{cases}2^3.19.41\\2^5.199\end{cases}$

$61\begin{cases}2^3.41.467\\2^5.19.233\end{cases}$ $62\begin{cases}2^2.5.131\\2^2.17.43\end{cases}$ $63\begin{cases}2^2.13.107\\2^2.5.251\end{cases}$

A SYMMETRICAL MAGIC SQUARE. The following magic square is a very remarkable arrangement of figures in that it is so "geometrical." Examine its developments. Each line, square, rectangle, and rhomboid add together exactly *34*.

16	*3*	*2*	*13*
5	*10*	*11*	*8*
9	*6*	*7*	*12*
4	*15*	*14*	*1*

10 LINES.

16	3	2	13	= 34
5	10	11	8	34
9	6	7	12	34
4	15	14	1	34
16	5	9	4	34
3	10	6	15	34
2	11	7	14	34
13	8	12	1	34
16	10	7	1	34
13	11	6	4	34

12 RECTANGLES.

16	2	5	11	= 34
3	13	10	8	34
9	7	4	14	34
6	12	15	1	34
16	3	9	6	34
2	13	7	12	34
5	10	4	15	34
11	8	14	1	34
3	12	5	14	34
9	2	15	8	34
5	8	9	12	34
2	14	3	15	34

12 SQUARES.

16	3	5	10	= 34
9	6	4	15	34
2	13	11	8	34
7	12	14	1	34
16	13	4	1	34
10	11	6	7	34
3	8	9	14	34
2	12	5	15	34
16	2	9	7	34
3	13	6	12	34
5	11	4	14	34
10	8	15	1	34

12 RHOMBOIDS.

16	3	14	1	= 34
2	13	4	15	34
16	12	5	1	34
13	8	9	4	34
2	11	6	15	34
3	10	7	14	34
5	10	7	12	34
11	8	9	6	34
16	8	9	1	34
5	13	4	12	34
16	2	15	1	34
3	13	14	4	34

All equi-distant numbers added, taken by twos, equal 17.

16	+ 1	= 17
4	13	17
3	14	17
15	2	17
5	12	17
9	8	17
10	7	17
6	11	17

The geometrical figure outlined by 1 2 3 4 is the same as that by 13 14 15 16, the latter being the reverse of the former, and lying upon it forming four isosceles triangles joined at their apexes. The enclose figure is the outline of two frustums of a cone joined at their bases.

The figure formed by 5 6 7 8 is same as that formed by 9 10 11 12, and these are similar to the last described.

The common fraction 1/81, when reduced to a decimal fraction, will produce the cipher (0) and nine digits in order (excepting the 8) — 012345679—continually repeated; while 80/81 reduced, will reverse the same.

The logarithm of the these digits—12345679—is 7.091514990687055

The common fraction $\frac{137174 21}{111111111}$ reduced, will produce the cipher, and nine digits in order, without any omissions — 0123456789.

The nine digits in order multiplied by 2, 4, 5, 7, and 8 respectively, will produce the nine digits. The product by 8 gives them reversed, with the exception of the digits 2 and 1 being transposed; while the product by 7, if subtracted from the 9 digits in reversed order, will give them in their regular order, with the exception of the digits 8 and 9 transposed.

The nine digits in reversed order multiplied by 2, 4, 5, 7, and 8 will produce the 9 digits including the cipher.

The nine digits can be changed or transposed 362880 different ways.

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28 Digital Squares.

There are only *28* squares which are composed of the 9 digits. The square roots of 11 of these digital squares are the hypothenuses of Pythagorean triangles; while 3 of them have hypothenuses of two such triangles, and one has three triangles. Are any of the remaining 17 square roots the hypothenuses of such integral triangles?

TABLE I.

Series.	Digital Squares.	Square Roots, or Hypothenuses.	Bases.	Perpendiculars.	Sums of digits of Square Root.
1.	139854276	11826	8910	7776	18
2.	152843769	12363	11412 12012	4755 2925	15
3.	157326849	12543	11865 12432	4068 1665	15
4.	215384976	14676			24
5.	245893761	15681			21
6.	254817369	15963	13440 14085 15912	8613 7512 1275	24
7.	326597184	18072			18
8.	361874529	19023	16785 14025	8952 12852	15
9.	375468129	19377	18648	5265	21
10.	382945761	19569	15345	12144	30
11.	385297641	19629			27
12.	412739856	20316	15984	12540	12
13.	523814769	22887			27
14.	529874361	23019			15
15.	537219684	23178			21
16.	549386721	23439	21636	9015	21
17.	587432169	24237			18
18.	589324176	24276	20160	13524	21
19.	597362481	24441			15
20.	615387249	24807			21
21.	627953481	25059			21
22.	653927184	25572			21
23.	672935481	25941			21
24.	697435281	26409			21
25.	714653289	26733			21
26.	743816529	27273			21
27.	842973156	29034	17784	22950	18
28.	847159236	29106			18
Totals,	13741699347	604389			561

OBSERVATIONS.

1 The difference between the nearest integral square roots of the digits in reverse order, and regular order, is the square rooot of the 12th digital square :

$$\sqrt{987654321}(31427) - \sqrt{123456789}(11111) = 20316.$$

2 The square root of the 3d digital square is composed of the first five digits—12543.

3 The figures composing the square root of the 8th and 14th digi-digital squares are the same — 19023 and 23019 — the first and last two digits exchanging places.

4 The 4th, 5th, 6th, and 7th figures of the 17th digital square are the four first digits in reverse order.

5 The 4th, 5th, 6th, and 7th figures of the 28th digital square are the same, and in the same order respectively, as in the received value of Pi (π) — 3.14 *1592* 6535+

6 The 11th, 26th, and 28th digital squares have the peculiarity of having the sum of the four digits on each side of the middle digit equal — the sums being 18, 22, and 20 respectively, and twice each sum with the middle digit — 9, 1, and 5 respectively — equals 45, the same being the sum of the digits in each digital square.

7. The square root of the 3d digital square is equal to $112^2 - 1$.

8. The 6th digital square is formed peculiarly in that the central digit is 1 ; then the extremes, 2 and 9, are equally distant ; then the 3 and 4, the 5 and 6, the 7 and 8, each pair are equally distant.

9. The 21st to 25th digital squares inclusive have the digit 8 next to the final digit.

10. All squares end with 1, 4, 5, 6, or 9 ; but none of the digita squares end with a 5.

11. The sum of the 28 digital squares is 13741*6*99347. This suml has *6* (the first *perfect* number) for a central digit ; while the digits, 1, 3, 4, 7, and 9, are each represented twice.

12. The 28 (the second *perfect* number) squares formed by the 9 digits is the limit so that the *squure* root can be extracted.

13. There is but *one* way (so far as known) that the 9 digits can be placed so that their *cube* root can be extracted, that 1 way being in the form of a common fraction, as follows :

$$\frac{8}{32461759}$$

The cube of the common fraction $\frac{2}{319}$ produces the nine digits.

The differences of the squares on the hypothenuses and bases of the following 17 Pythagorean triangles respectively, are the 17 digital squares above; and their square roots are the perpendiculars of the 17 Pythagorean triangles:

TABLE II.

Series.	Squares of Perpendiculars.	Perpendiculars.	Bases.	Hypothenuses.
4.	215384976	14676	6115 42805	15899 45251
5.	245893761	15681	20908	26135
7.	326597184	18072	16315 325045	24347 325547
11.	385297641	19629	264628	265355
13.	523814769	23887	101720	104263
14.	529874361	23019	30692	38365
15.	537219684	23178	30904	38630
17.	587432169	24237	32316	40395
19.	597362481	24441	32588	40735
20.	615387249	24807	33076	41345
21.	627953481	25059	33412	41765
22.	653927184	25572	10655 74585	27703 78847
23.	672935481	25941	34588	43235
24.	697435281	26409	35212	44015
25.	714653289	26733	35654	44555
26.	743816529	27273	36344	45455
28.	847159236	29106	158760	161406

OBSERVATIONS.

1. The figures composing the hypothenuses of the 25th and 26th triangles in Table II, are the same—44555 and 45455—the 4 and 5 in the former being transposed in the latter.

2. In the 4th, 7th, and 22d triangles the digital squares are each the difference between the base and perpendicular of two Pythagorean triangles.

3. The base of the greater triangle in the 4th is seven times longe than the base of the smaller triangle ($6115 \times 7 = 42805$). Also, i the 22d the base of the greater triangle is seven times longer tha the base of the smaller triangle ($74585 \times 7 = 10655$).

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OCT 12 1886

THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

VOL. III. OCTOBER, 1886. NO. 10.

ONE DOLLAR A YEAR IN ADVANCE.

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OCT 12 1886

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *Every human being is a center of the universe.*"—JAMES L. BASFORD.

VOL. III. OCTOBER, 1886. No. 10.

Date of the Sudbury Fight.

This was one of the most memorable events of King Philip's war. Was it the 18th or 21st of April, 1676, that King Philip at the head of his warriors, " met with and swallowed up valiant Capt. Wadsworth," as Col. Church records it. Upon a monument erected about 1852, the old date, "18 April," is retained. About 60 years elapsed before the old monument was erected. Pres. Wadsworth, son of the Captain, furnished the date, probably taking it from a table added to Hubbard's history. Mather, in his Diary, after April 20th, writes:

" The next day (that is April 21,) sad tidings came to us " — then mentions the burning of " a great part of the town "—Sudbury—and the killing of Capt. Wadsworth of Milton, " a prudent and faithful man," and about 50 men, including Lieut. Sharpe and Capt. Brattlebanch. Five or six prisoners were tortured that night. Probably 120 fighting Indians were killed that day. Maj.-Gen. Daniel Gookin's History of the Praying Indians states that " tidings came to Charlestown (that Sudbury was attacked) just at the beginning of the Lecture there" ; and that troops were immediately sent to the relief of Sudbury. They found the dead the next day (April 22d).

Under date of " April 21, 1776," Hon Judge Sewell writes in his Diary,—" *Notabene*, Friday, about three in the afternoon, Capt. Wads-

worth and Capt. Bracklebank fell. Almost an hundred, since I hear about fifty men slain three miles off Sudbury. Y^e s^d town burned, garrison houses excepted."

Gen. Gookin says the fight was "on a lecture day." Reference to Mr. Buddington's "History of the First Church" in Charlestown shows that the regular monthly lectures were held in that town on "Friday;" and it is found that the 21st of April, 1676, was on Friday. This fully settles the case. The date on the last Wadsworth monument should be corrected. Those who now visit, and those who shall visit this place, and transcribe the inscription, aid in giving currency to, and perpetuating the error. The pilgrim descendants of those who fell, should not, with others, be deceived.

J. Q. A., Natick, R. I.

Descendants of Judas Iscariot. It was believed in Pier della Valle's time that the descendants of Judas Iscariot still existed at Corfu, though the person who suffered this imputation stoutly denied the truth of the genealogy. When the ceremony of washing the feet is performed in the Greek Church at Smyrna, the bishop represents Christ, and the twelve apostles are acted by as many priests. He who personates Judas must be paid for it, and such is the feeling of the people that whoever accepts this odious part commonly retains the name of Judas for life.

Judas serves in Brazil for a Guy Fawks to be carried about by the boys, and made the subject of an "auto-da-fe." The Spanish sailors hang him at the yard arm. It is not long since a Spaniard lost his life at Portsmouth, Eng., during the performance of this ceremony, by jumping overboard after the figure. The Armenians, who believe hell and limbo to be the same place, say that Judas, after having betrayed his Lord, resolved to hang himself, because he knew that Christ was to go to limbo and deliver all the souls that he found there, and therefore he thought to get there in time; but the Devil was more cunning than he, and knowing his intent, held him over limbo till the Lord had passed through, and then let him fall into the abyss.

Justus.

Public Worship. The days of the week are set apart for public worship by different nations of the world as follows: Sunday by the Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

Governors of California.

[Contributed by Geo. W. Fry, Hamden Junction, Ohio.]

Spanish Governors.

	Term Begun.	Term Ended.		Term Begun.	Term Ended.
Gaspar de Portala,	1767	1771	Jose J. Arrillaga,	1792	1794
Felipe de Barri,	1771	1774	Diego de Borica,	1794	1800
Felipe de Neve,	1774	1782	Jose J. Arrillaga,	1800	1814
Pedro Fajes,	1782	1790	Jose Arguello,	1814	1815
Jose Antonio Romea,	1790	1792	PabloVincetne de Sola,	1815	1822

Mexican Governors.

PabloVincente de Sola	1822	1823	Jose Castro,	1835	1836
Luis Arguello,	1823	1825	Nicholas Gutierez,	1836	1836
Jose Maria de Echcandia,			Mariano Chico,	1836	1836
	1825	1831	Juan B. Alvarado,	1836	1842
Manuel Victoria,	1831	1832	Manuel Micheltoreno	1842	1845
Pio Pico,	1832	1833	Pio Pico,	1845	1846
Jose Figueroa,	1833	1835			

U. S. Military Governors.

Com. J. G. Sloat,	1846	1846	Gen. S. W. Kearney,	1847	1847
Com. R. F. Stockton,	1846	1847	Col. R. B. Mason,	1847	1849
Col. J. C. Fremont,	1847	1847	Gen. Bennet Riley,	1849	1849

State Governors.

Peter H. Burnett,	1849	1851	Frederick F. Low,	1863	1867
John H. McDougal,	1851	1852	Henry H. Haight,	1867	1871
John Bigler,	1852	1856	Newton Booth,	1871	1875
J. Neely Johnson,	1856	1858	Romualdo Pacheco,	1875	1875
John B. Weller,	1858	1860	William Irwin,	1875	1880
Milton M. Latham,	1860	1860	George C. Perkins,	1880	1883
John G. Downey,	1860	1862	George Stoneman,	1883	1887
Leland Stanford,	1862	1863			

Jose J. Arrillaga, Jose Arguello, Pio Pico and Jose Castro served *ad interim*. Peter H. Burnett, Milton S. Latham and Newton Booth resigned. Governor Perkins was the first Governor elected under the new constitution, and the effect of the twentieth section of article xx was to shorten his term one year, so that he held only three years, instead of four. The above list of Governors from the earliest date under the Spanish was furnished the writer by the San Francisco *Call* Company.

ANCIENT RIDDLES. (Vol. III, pp. 10, 62.) I send you a riddle for publication with others. I used to hear this in my boyhood days but do not recall that it has ever been answered :

My body is strange, and subject to change,
With three heads do I often appear ;
With two I converse, but one is perverse,
Not endowed with reason or fear.

Some pretend I've a tail, I'm female and male,
And to form me both sexes unite ;
I'm smooth, yet I'm rough, I'm tender, yet tough,
I'm fair, oft black, and oft white.

As to legs, I have 8, some small and some great,
Yet what will surprise you still more,
You plainly may see, on one side I am three,
On the other side half a half-score.

I'm very devout, I'm known all about,
At church once a week I am found ;
The markets I visit, now tell me what is it?
Does in such contradictions abound?

J. H. S., Malone, N. Y.

KING SOLOMON'S PROBLEM. "Around about the Altar and Holy Place are to be *three* rows of Chambers, and around about the Porch are to be *four* rows of Chambers, and that there is a certain superficial figure in geometry whose *three* sides are of true arithmetical proportion, and when squared will produce the exact number of Chambers required, and that there is only one such figure that can solve the question."—*Traditions of Freemasonry, by A. T. C. Pierson, p.* 163.

$3^2 + 4^2 + 5^2 = 50$. This is supposed to solve the problem ; and that the rows consisted of three rows of six chambers each, and four rows of eight chambers each ; or, $18 + 32 = 50$.

QUINCY'S COMPARISON. Josiah Quincy, in the course of a speech in Congress, in 1806, on the embargo, used the following language :

"Those who introduced it abjured it. They who advocated it did not wish, and scarcely knew, its use ; and now that it is said to be extended over us, no man in this nation, who values his reputation, will take his Bible oath that it is in effectual and legal operation.

There is an old riddle on a coffin, which I presume we all learned when we were boys, that is a perfect representation of the origin, progress, and present state of this thing called non-intercouse, as is possible to be conceived :

'There was a man bespoke a thing,
Which when the maker home did bring,
That same maker did refuse it,—
The man who spoke for it did not use it,—
And he who had it did not know
Whether he had it, yea or no.'

True it is, that if this non-intercourse shall ever be, in reality, subtended over us, the similitude will fail in a material point. The poor tenant of the coffin is ignorant of his state. But the people of the United States will be literally buried alive in non-intercourse, and realize the grave closing on themselves and on their hopes, with a full and cruel conciousness of all the horrors of their condition.

FRANK, Concord, N. H.

ANSWERS TO QUESTIONS.

FOURTH OF MARCH ON SUNDAY. (Vol. III, p. 138.) Do your readers generally know the reason why the 4th of March was chosen as the day of inauguration of the President? It was selected because the 4th of March in every year, commencing from the first inauguration, March 4, 1789, cannot fall on Sunday for at least 300 years.

CARLOS F. LAGRANGE.

From 1789 to 2089 this event has occurred, and will occur, as follows: 1821, 1849, 1877, 1917, 1945, 1973, 2001, 2029, 2057, and 2085, all of which can be seen at a glance to my Perpetual Calendar.

CHAS. MASON, 800, 43d St., Chicago, Ill.

March 4, 1789, was on *Wednesday;* March 4, 1793, was on Sunday, and it has been on Sunday every 28 years since, or 1821, 1849, and 1877. Four times then, during the history of the United States, the inauguration has been on March 5th, though President Hayes was *privately* sworn in on the 4th, according to Grant's request, to avoid an interregnum.

A. P. SOUTHWICK, Baltimore, Md.

THE ROCK-FISH. (Vol. III, p. 76.) William E. Damon, in *Ocean World*, says: "The rock-fish has a beautiful and graceful form, and curious geometrical markings. On account of certain peculiarities, the unusual shape of its caudal fin, and other points, it was a particular object of scientific interest to the late Prof. Agassiz." Will some one give a more extended description of this fish? What are its geometrical markings, etc.?

A. M. A., Natick, R. I.

The Rock-Fish or Wrasse is a genus of fishes of the family *Labridæ*, of the section having cycloid scales, or *Cyclolabridæ* of Müller. They have spiny fins, large thin scales, and an uninterrupted lateral line. The mouth is protrusible, with thick fleshy lips, folded so as to appear double. The teeth on the jaws are simple, in one or more rows; the lower pharyngeal bones are completely fused together, and have broad grinding teeth. The form is somewhat perch-like, with the back more straight. There is a single long dorsal fin, the spines of the anterior portion of which are surmounted by membranous filaments, the posterior portion having short and split rays. The ventral fins are under the pectorals. The colors are generally very brilliant. The species are numerous, abounding in tropical seas, but several of them are found on the coasts of Britain. They chiefly frequent rocky shores, and are generally seen in small shoals, often hiding under sea-weeds. They feed on crustaceans, molluscs, and ma-

rine worms. The Ballan Wrasse is one of the most common British species. It attains a length of about 18 inches and a weight of more than three pounds.

Geometrical markings.—It is bluish green, paler on the belly, all the scales more or less broadly marginal with orange red, the blue prevailing in some species, and the orange in others.

J. H. W. SCHMIDT, Ansonia, Ohio.

SOUND PRODUCED IN WIND INSTRUMENTS. (Vol. III, p. 76.) How is sound produced in wind instruments? Has the fact ever been determined? What is the difference in the formation of sound in the clarionet and flute? I. W. A., Natick, R. I.

In a flute or unstopped organ pipe, the sound is produced by a current of air passing across an orifice at the end. This produces a wave which runs along the tube, is reflected at the open end, runs back, and partially intercepts the stream of air for an instant, and so on. Thus the stream of air is intercepted at regular intervals of time.

There is another kind of organ-pipe called a reed-pipe, in which a stream of air sets a little spring in vibration so as to open and close, alternately, an opening in the pipe. If the spring naturally vibrates in the time corresponding to any harmonic of the pipe, that note comes out with singular distinctness from the combination. The Oboe, Bassoon, and Clarionet are mere modifications of the reed-pipe; and so are Horns in general, but in them the reed is supplied by the lip of the performer. J. H. W. SCHMIDT.

SNAKES. (Vol. III, p. 76.) How do snakes climb trees, fences, or walls? FARMER BOY.

A snake moves by means of the ribs and the scales on the abdomen to which each rib is attached by a set of short muscles. These scales take hold on the surface over which it passes, and in this way it can glide, often very rapidly, along the ground or on the branches of trees; some species climb trees with great facility, gliding up them as if on level ground. On a perfectly smooth surface, as that of glass, a serpent is quite helpless, and has no power of locomotion.

J. H. W. SCHMIDT.

AULD REEKIE. (Vol. III, p. 92.) Why is Edinburgh, Scotland, sometimes called "Auld Reekie"?

D. M. DRURY, Williamsburgh, N. Y.

Edinburgh, Scotland, is sometimes called "Auld Reekie" on ac-

count of its *smoky* appearance as seen at a distance; or, according to others, on account of the uncleanliness of its public streets.

J. H. W. SCHMIDT.

THE HORSE-SHOE AND GOOD LUCK. (Vol. III, p. 92.) What is the origin of the popular superstition connecting a horse-shoe with good luck? D. M. DRURY.

Priapus was worshipped as a protector of gardens, villas, etc. Beside the peculiar image of him is a common symbol of a *Phallus*. The nailing of a horse-shoe above the door is a remnant of this idolatry. It was the common practice of the Arabs or Bedouins of northern Africa to nail such symbols above the door of their tents to keep off witches and avert the evil eye. When it was impossible to obtain the Phallus or Yoni, a rude drawing was substituted instead. In this manner the latter finally approached the figure of a horse-shoe, and when the meaning was forgotten, the horse-shoe became the talisman and is found all over the world.

J. H. W. SCHMIDT.

THE "SEVEN WORDS ON THE CROSS." (Vol. III. p. 117.) Who wrote a book entitled the "Seven Words on the Cross"? Does it explain the variation of the Evangelists? If so, I want the book. Please publish the variations that others may give me light.

ALEXANDER CUTTS.

Please allow me to say that your correspondent is undoubtedly mistaken as to what constitutes the "seven words on the cross." They are not the superscription over the cross, but the last sayings of our Blesséd Lord, which fell into the mystical number as follows:

1 "Father, forgive them; for they know not what they do." — *Luke* XXIII, 34.
2 "Verily, ... To-day shalt thou be with me in paradise." — *Luke* XXIII, 43.
3 "Woman, behold thy son!" — *John* XIX, 26.
4 ("*Eli, Eli, lama sabacthani?*) My God, my God, why has thou forsaken me?" — *Matthew* XXVII, 46.
5 "I thirst." — *John* XIX, 28.
6 "It is finished." — *John* XIX, 30.
7 "Father, into thy hands I commend my spirit."—*Luke* XXIII, 46.

A good many treatises have been published upon these words, generally of a practical nature intended for Holy Week. But the best explanation of them and of the mystical number, which I have seen, is in "The Gospel Narrative of our Lord's Passion," by the Rev.

Isaac Williams, B. D. Williams was Fellow of Trinity College, Oxford, and at one time Poet-Laureate. His book also contains an invaluable explanation of "The Title on the Cross," and of the different forms of the superscription by the different Evangelists. It was published in this country, in 1846, by J. A. Sparks, New York City.

REV. J. A. BOLLES, Cleveland, O.

Dr. E. M. Epstein, of Bethany College, Bethany, W. Va., in an answer containing in substance the above, also adds:

"These sentences were made the subjects of seven discourses by Johann Jacob Rambach, which were published at Halle, in 1726. I am not aware that the discourses were ever translated into English. They are rather prolix, but contain great truths, fervently presented."

WORDS OF SANSKRIT ORIGIN. (Vol. III, p. 140.) Why do we have such a preponderance of the letter "a" in words of Sanskrit origin, as Bhagavad-Gita, Dhammadapa, Mahabharata, Vedantasara?

BELGRADE.

In Sanskrit the first letter of its alphabet, short "a" (pronounced like short "u" in English, as in fun, pun,) is regarded as a rule, as inherent in every consonant, and except when initial it is unwritten. For example, Bhagavad (Blessed or Adorable) is written and printed in Sanskrit thus: Bh.g.v.d, the four "a's" being understood.

When two or more consonants follow each other, without the "a" sound intervening between them, they are united into a single compound character or letter, of which there are several hundred in Sanskrit. For example, Krishna is composed of three characters only,—K.ri.shn (the final "a" being inherent in the shn, which latter is called "shna.") The character transliterated by "ri" in English is one of the Sanskrit vowels. When a word ends with a consonant sound, no succeeding "a" in hearing, an oblique stroke is placed under the consonant to show that the consonant sound is final. — the "a" being cut off or omitted.

WM. EMMETTE COLEMAN,
Presidio of San Francisco, Cal.

JUDAS-COLORED HAIR. (Vol. III. p. 140.) Why is the red hair of people called "Judas-colored"?

OBELOS.

From the current belief, long existing, that Judas Iscariot had red hair and beard although there was nothing but the unpopular dislike of the color to justify the opinion. The old dramatists and poets have frequent allusions to the subject. Shakespeare, in "As You

Like It" (Act III, Scene 4), makes Rosalind say, "His hair is of the dissembling color," to which Celia replies, "Something browner than Judas's." Middleton, in the "Chaste Maide of Cheapside" (1620), makes one of his characters, speaking of a gilt Apostle spoon, say, "Sure, that was Judas, with the red beard." Dryden, in "Amboyna," has, "There's treachery in that Judas-colored beard"; and in his celebrated epigram on Jacob Tonson, his publisher, in a note which he sent to Tonson, describes him as having "two left legs and Judas-colored hair." The national dislike of English people — it is not so pronounced in this country — has been conjectured to have originated in the aversion they felt to the red-hair Danes. It is a curious fact that Cain is also credited as having had a red beard. In the "Merry Wives of Windsor," Shakespeare makes Simple speak of Slender as having a "yellow beard or cina-colored beard." This possibly may mean cane-colored. A. P. SOUTHWICK, Baltimore, Md.

HIRAM, OR ULYSSES SIMPSON GRANT? (Vol. III, p. 92.) Was the correct first name of our late President, *Hiram* Simpson Grant? or *Ulysses* Simpson Grant, as he was called when President?

OBELOS.

His name was Ulysses Simpson Grant. In 1865, Jesse R. Grant wrote the following in a letter to Richard A. Wheeler, of Stonington, Conn.:

"As is usually the case with the first, there was a good deal of anxiety about selecting a name for the child. It was finally settled that the half-a-dozen names selected by the family should be all put in a hat and the first drawn should be the name. Ulysses was drawn, and his mother's maiden name (Simpson) adopted for the middle name."

Dr E. H. Robinson, of Maryville, Mo., in a small pamphlet, privately published, giving the ancestry of the Grant Family in America, says the autograph letter, from which this extract is taken, is in the possession of Hon. Charles Hoadley, State Librarian of Conn.

B. C. M., Dennison, Tex.

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY." (Vol. II, pp. 284, 316) "CAXTON," on page 316, says Cicero, in his orations, employed its equivalent several times. Will he kindly give the points and pages referred to in the English translation of Cicero?

"H. K. A.," also on page 317, says the expression is credited to Jefferson. Will he also have the kindness to give the time and place?

I find in January, 1852, that Wendell Phillips used the expression in his speech on "Public Opinion," as stated by "H. K. A."

M. O. WAGGONER, Toledo, O.

ROUND AS GIOTTO'S O. (Vol. III, p. 140.) What is meant by the proverb, "Round as Giotto's O"? GIMEL.

By round as Giotto's O is ment* a circl or any plane figure aproximatly circular. Giotto (1276–1336) was a shepherd-boy near Florence, Italy, from which he rose to eminence as a painter, sculptor, and architect. While yet in the neighborhood of Florence, his local reputation atracted the atention of Cimabue, then on the look-out for artists to adorn churches and cathedrals for Pope Boniface VIII. Requiring Giotto to giv some evidence of his skil as painter and draftsman, the story goes that Cimabue was astonisht by Giotto at once in off-hand way striking an O so nearly circular as to be marvelous. Hence the Italian by-word, "Round as Giotto's O." In old inscriptions on tombs, coins, etc., the old-fashoned O is round or nearly circular. In the much-needed enlargment of our alfabet it has been propozd to let round O stand for the vowel in the word *no*, while oval ○ shud represent that in *not* — the elips, or oval, being a geometrical figure, like the circl, and a shape which the eye redily distinguishes. A. H., Port Hope, Ont.

THE AMPERSAND (&). (Vol. III, pp. 123–124). "SILAS B. BEACH" givs some observations on alfabetic letrs which ar very fanciful indeed, if not fancy let loos without rein. Such imagination and invention ar the SINE QUA NON of poesy and the very bane of science. In derivation of words it has led so far astray that we have to begin DE NOVO, to get modern or scientific etymology. Prof. Sayce says much of our curent speling is simply "an embodiment of wild guesses and etymologies of a pre-scientfic age." In the article (p. 123) it is taut by fanciful supositions that "&c" means the alfabet. The betr explanation is that &c. is a contraction for Latin ET CETERA, meaning "and the others," or those that ar left. &c in old style is &c which is compozd of script E (ℯ) and script T (𝒯), the latr being of but half size.

A. H., Port Hope, Ont.

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* REVISED SPELING. OMIT evry useles letr; CHANGE *d* to *t*, *ph* to *f*, *gh* to *f*, if sounded so. These rules ar justified by Revision of Speling (now in progres). Such speling is to be prefered, just as Revised Translation of Bible is prefered to that of 1611.

SUBLIME PRAYERS. (Vol. III, pp. 40, 71.) Allow me to contribute the "Prayer of Socrates" (found in the *Phædus* of Plato), to those already published in your pages. It is a sublime production, and as follows:

"O beloved Pan! and all ye other gods that dwell about this place! grant me to become beautiful *within*, and that with all outward things I may be at peace. May I deem none rich but the prudent, and may I love only such a portion of gold as the wise can carry."

H. W. HAZZEN, Mt. Carroll, Ill.

THE MEANING OF CANAILLE. What is the derivation of the word used to designate the coarse siftings of wheat flour?

A. C. H., Concord, N. H.

Canaille, the French word for rabble, is used to designate the coarse siftings of wheat flour, and is pronounced *canéll*, accent on the second syllable. (Vol. II, p. 638.)

GEO. R. HOWELL, Albany, N. Y.

P. C. Mozooudar, author of "The Oriental Christ," page 145, says:

"Though the learned, the wealthy, and the self-conscious kept out of the way, the poor, the *canaille*, the humble, greeted him and blessed him (Christ)."

GENERAL SPINNER. (Vol. II, p. 591) Is Gen. Spinner, formerly U. S. Treasurer, living, and if so, what is his present P. O. address?

ARTEMAS MARTIN.

The New York *World* says the venerable ex-Treasurer (Francis E. Spinner) now more than eighty, is once more happily heard from at Pablo Beach, Florida, where a visitor says he walks, talks, and acts like a man of fifty. J. C. H. SCHMIDT, Ansonia, O.

TRADITIONAL NAMES. (Vol. III, p. 103.) Reference is made to "similarity of names" as Biblical students observe many are so in the Scriptures. I would like to know what the "traditional names" are which are referred to in works on the mysteries. CRAFTSMAN.

The traditional names, as given in "Mackey's Encyclopædia," are Akirop, Gravelot, Hoben, Joabert, Karmavil, Morphey, Romvel, Stolkein, and Tercy.

NAMES OF THE APOSTLES. Did the twelve apostles have double names as is the modern custom, and what?

WELLINGTON HOWARD.

This correspondent has only to take his New Testament and compare records of the four evangelists. He will find them there given:

Simon Peter,	Philip Phillipi,	James Alpheus,
Andrew,	Nathanael Bartholomew,	Simon Zelotes,
John Boanreges,	Matthew Levi,	Lebbeus Thaddeus,
James Boanerges,	Thomas Didymus,	Judas Iscariot.

The following list of names of those like the names of the apostles, may assist in distingushing "the twelve :"

Simon Peter, the apostle,	Matt. x, 2.
Simon, the Canaanite, the apostle,	Matt. x, 4.
Simon, the Cyrenian,	Mark xv, 21.
Simon, Judas Iscariot's father,	John vi, 71.
Simon, the sorcerer,	Acts viii, 9.
Simon, the tanner, at Joppa,	Acts ix, 43.
Simon, the leper,	Matt. xxvi, 6.
Simon, the carpenter's son,	Matt. xiii, 55.
Simon, the Pharisee,	Luke vii, 36-40.
Andrew, the apostle, son of Jona,	Matt. x, 2.
James, the apostle, son of Zebedee,	Matt. x, 2.
James, the apostle, son of Alpheus,	Matt. x, 3.
John, the apostle, son of Zebedee,	Matt. x, 2.
John, the Baptist,	Matt. iii, 1.
John, surnamed Mark, the evangelist,	Acts xii, 12, 25.
Philip, the apostle, of Bethsaida,	Matt. x, 3.
Philip, the tetrarch, brother of Herod,	Matt. iv, 3.
Philip, the deacon,	Acts vii, 5.
Bartholomew, the apostle,	Matt. x, 3.
Thomas, called Didymus, the apostle,	Matt. x, 3.
Matthew, called Levi, the apostle,	Matt. x, 3.
Lebbeus, called Thaddeus, the apostle,	Matt. x, 3.
Judas Iscariot, the apostle,	Matt. 4.
Judas, the apostle, brother of James,	Luke vi, 19.
Judas of Gallilee,	Acts v, 37.
Judas of Damascus,	Acts ix, 10.
Judas, call Barsabas,	Acts xv, 22.
Judas, son of patriarch Jacob,	Matt. i, 2.

Characteristics of a Great Man. Reference is made to a work by M. Burnouf on the "Lotus de la bonne Loi," in which that author gives an exhaustive treatise on the "Thirty-two Characteristics of a Great Man." Please give us a synopsis of these characteristics.

J. Payson Shields.

These signs are the various characteristics ascribed to or possessed by different Indian heroes and probably exaggerated by the fancies of Indian poets. The list has been formulated and published

in that grand exposition of Buddhism illustrated from Siamese sources and entitled " The Wheel of the Law," by Henry Alabaster, p. 312.

The " characteristics " there given are taken from the work of the learned Burnouf:

1. His head is crowned with a protuberance of the skull.
2. His curly hair is of a brilliant black, shining like the tail of a peacock.
3. He has a broad and regular forehead.
4. Between his eyebrows is a circle of down, brilliant as snow or silver.
5. His eyelids are like those of a heifer.
6. He has brilliant black eyes.
7, 8, 9. He has forty teeth, all equal, set closely together, and of the most perfect whiteness.
10. His voice is like that of Brahma.
11. He has an exquisite sense of taste.
12. His tongue is broad and thin, or, according to the Thibetan version, " long and thread-like."
13. He has the jaw of a lion.
14. His shoulders or arms are perfectly rounded.
15. He has seven parts of his body filled out, or with protuber ances (*i. e.* soles of his feet, palms of his hands, shoulders and back.)
16. The space between his shoulders is covered.
17. His skin has the luster or color of gold.
18. His arms are so long that when he stands upright his hands reach to his knees.
19. His front is lion-like.
20. His body is perfectly straight, tall as a banyan-tree, and round in proportion.
21. His hairs grow one by one.
22. And their ends are turned to the right.
23. The generative organs are concealed.
24, 25. He has perfectly round thighs, and his legs are like those of the King of the Gazelles.
26. His toes and fingers are long.
27. The nails of the toes are well developed.
28. His instep is high.
29. His feet and hands are soft and delicate.
30. His toes and fingers are marked with lines forming a network.
31. Under the soles of his feet are marked two beautiful, luminous, brilliant white wheels, with a thousand rays.
32. His feet are even and well placed.

"KRISS KRINGLE"? What is the Kriss Kringle? Z.

The words are a corruption of the German "Christ Kindlein"—the infant Christ. The German for child is *kink*, of which the diminutive is *kindlein*. This in some parts of Germany and Pennsylvania has been formed into *kindel*, and the children are promised gifts at Christmas from "Christ kindel." The corruption of this into "Kriss Kringle," as the name of the infant of Bethlehem is neither English nor German but mere gibberish or jargon.

THE ANCILE. (Vol. II, p. 608.) What was the use of the *ancile*, referred to by "G. S. CLARK," and also, the size? Z.

According to William Smith, LL.D., author of "Greek and Roman Antiquities," the original *ancile* was found, according to traddition, in the palace of Numa; and as no human hand had brought it there, it was concluded that it had been sent from heaven. At the same time the haruspices declared that the Roman state would endure as long as this shield remained in Rome. To secure its preservation in the city, Numa ordered eleven other shields, exactly like it, to be made by the armorer Mamurius Veturius, and twelve priests of Mars Gradivus, were appointed under the administration of Salii, whose office it was to preserve the *ancilia*. They were kept in the temple of that god, on the Palatine mount, and taken from it only once a year, on the calends of March. The feast of the god was then observed during several days, at which time the Salii carried the shields, or the *ancilia*, about the city, singing songs in praise of Mars, Numa, and Mamurius Veturius, and at the same time performing a dance, which in some respects resembled the morris dance of the present day, and while performing the dance they struck the shields with rods, so as to keep time with their voices and with the movements of their dance.

The form of the *ancile* occurs on ancient coins. Plutarch, in explaining their shape, remarks, that "they are neither circular, not yet like the pelta, semicircular, but fashioned in two crooked indented lines, the extremities of which, meeting close, form a *curve* (*ankulon*)."

The shape was probably similar to this (≍) curving inward. The size as represented in ancient cuts is about 24 inches in length by 15 in width. They were suspended on a rod resting on the shoulders of two persons when carried in the celebrations.

QUESTIONS.

(a) Who is the author of the line: "The light that never was on land and sea"?

Who is the author of the following: "Who can tell how hard it is to climb the steep where Fame's proud temple shines afar"?

Will some reader give the verses of Rev. J. P. Rodman's poem of "The Battle of Bennington"?

What is the origin of the wooden Indian for a tobacconist's sign?

PHILOS.

(b) Will some one show the fallacy of the following:

$$\frac{1}{-1} = \frac{-1}{1}$$

$$\frac{\sqrt{1}}{\sqrt{-1}} = \frac{\sqrt{-1}}{\sqrt{1}}$$

Clearing of fractions—

$$1 = -1 \quad \text{or,} \quad 2 = 0$$

E. T. Q.

(c) Generally, I observe one thing that you very carefully do when giving foreign language quotations, and that is, you most invariably translate them, which I admire. I notice one, however, (Vol. III, p. 143,) Bishop Abbott's last words—*In te speravi; ne confundar in eternum*—which please translate.

M. O. WAGGONER.

(d) Will some reader give us the English translation of the epitaph on the tomb of Stanislaus, chevalier de Bouffleurs, who died in Paris, Jan. 17, 1815. He is said to have written his own epitaph as published by you (Vol. III, p. 79) as follows: *Mes amis, croyez vous que je dors.*

Z

(e) Give an explanation of Gunter's Chain, Line, Quadrant, and Scale; and why called *Gunter's*.

Why was Adrianus called "the locomotive" Emperor?

What is meant by "Red Republics," and "Red Monarchies"?

Who invented the sand-blast, and what led to it?

Give the origin and meaning of *Boycotting*, *Taylorizing*, and *Burking*.

GIMEL.

(f) What is the formula called the "Remedy of the Mint?" Z.

(g) What is the earliest notice of Shakespeare in any American book or correspondence? Is he referred to by any New England Puritan writer? Have any of the works of the "Immortal Bard" been found in any New England inventories of books on Probate records?

J. Q. A., Natick, R. I.

(a) What and where was the first incorporated city in America ?
J. Q. A.

(b) What were the mythological or classical name of the three Graces, Furies, and Fates? CAMILLA.

(c) What is the "Story of St. Aspinquid of Mt. Agamenticus, the only saint in the Indian Calendar" ?

Some one states that the story of Aspinquid may be found on pp. 85 and 86 of the appendix to Vol. III of Farmer & Moore's "Collections, Historical and Miscellaneous," 1824, where the story is credited to the Salem *Observer*. Can it be found in print at any earlier period? It is said that St. Aspinquid's Day was set down in the almanacs of 100 years ago as an annual festival occuring near the end of Spring. It was duly celebrated in Nova Scotia. What poem has been written on this subject ?

MINNIE L. UGLOW, Providence, R. I.

(d) Translate into English the following, found in the "Appendix to the Sacred Roll and Book to the nations of the Earth :"

1. "I will sound my TERRE VAC LE ONE trumpet to all nations of the earth LANSE VANE.
1. Amen. Sevac Selah.
3. Ovester lan sine ex farina.
4. Ah Selah Vesperoln.
5. O carbo hesper larth vile, *and* de veen *through* tempo ha vo azen.
6. Mane Merah, Vakna Sina JAH.
7. Si ana qua, e fama.
8. Alsign tere JAH.
9. Se tore calo ve rin de leri.

(e) Does any one know aught of a Roman Catholic ceremony of "Cursing by Bell, Book and Candle" ?

A pamphlet was printed in Manchester, England, 1878, said to have been copied from "a volume of transcripts of early Lancashire and Cheshire deeds written about 1650, at which date it was preserved amongst the deeds of the Shakerley family." Some Roman Catholic states that no such form is found in any Roman Catholic ritual. WM. T. UGLOW, Providence, R. I.

(f) When, where and by whom was the "Liberty Cap" originated and adopted as used in all our American illustrations ?

M. O. WAGGONER, Toledo, O.

(g) Who wrote, and when, the poem entitled "Winter," commencing with the lines—

"Now winter has come with its cold chilly breath,
And the streams are beginning to freeze," etc.

Where can a complete copy be procured? M. O. WAGGONER.

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VOL. III. NOVEMBER, 1886. NO. 11.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" This is the way to Light." – – – – JOSES BARNABAS.

VOL. III. NOVEMBER, 1886. No. 11.

The Dog in Literature.

It would seem that the canine race has from time immemorial afforded the most abundant material for the pen of the author and the pencil of the artist, of all the animals subject to the dominion of man. The dog, in one shape or another, is interwoven with ancient superstitious beliefs and some of our most charming traditions; it has figured extensively in chivalric tales; has obtained a high position on the stage; and innumerable stories have been invented commemorative of its fidelity, its instinct, and other admirable qualities.

Turning to the first page of our history we find that the ancient Egyptians venerated Sirius (the Barker) as one of their principal deities, Anubis, the son of Osiris; a fact only due to his supposed warnings against the periodical inundations of the Nile. He thus soon became regarded as the genius of that river and was represented with the body of a man having the head of a dog. This god was chiefly worshipped at Hermopolis the Great, and Cynopolis "the City of the Dog," was subsequently built in his honor, the priests celebrating festivals there in great splendor. Juvenal thus ridicules this practice: *

* Satire XV.

" Who knows not that infatuate Egypt finds
Gods to adore in brutes of basest kinds?
This at the crocodile's resentment quakes,
While that adores the ibis gorged with snakes!
And where the radiant beams of morning rings
On shattered Memnon's still harmonious strings;
And Thebes to ruin all her gates resigns,
Of huge baboon the golden image shines!
To mongrel curs infatuate cities bow,
And cats and fishes share the frequent vow!"

Herodotus, in speaking of the veneration the Egyptians entertained for certain animals, says that the inmates of every house in which a dog died, shaved their whole bodies to express their grief, and adds * that this practice was in vogue during his own lifetime.

But to return to Sirius. The worship of the dog rapidly spread in all directions, and in various forms soon became intermingled with the various religious rites of other nationalities. The Greeks and Romans instituted sacrifices to him, and the fire-worshippers of India paid divine honors to a dog-god. The excavations of Babylon and Nineveh have brought to light many beautiful sculptures of dogs, as the Assyrians highly valued these animals; and even the ancient Hindoos make him synonymous with their god Humu, who accompanies his master to heaven in the chariot of Indru. Mars, Pan, Pluto, Minerva, Proserpine, and Lucina, all received canine sacrifices, as did Diana, in whom we recognize the moon, and we can trace the saying in regard to dogs barking at the moon back to Sarama, the noted female dog of Hindoo mythology †. The Greeks also offered up a great number of dogs to Hecate, because by their baying the phantoms of the lower world were supposed to be dispelled. They were likewise immolated at the shrine of the goddess Rubigo, who presided over the harvest fields, and to the Bona Dea, whose singular rites were performed in a grotto on Mount Aventine. The Athenians, however quoted him at times as a mark of depreciation, and certainly paid no great compliment to the philosophic sect founded by Antisthenes, of which Diogenes was a distinguished member, when they termed them cynics (KYON). Homer has left us a very pathetic description of the fidelity of Argus, the celebrated dog of Ulysses, "an excellent proof of the old bard's good nature," as Pope says. Somerville ‡ describes Argus as a

" Kind sagacious brute;
Not e'en Minerva's wisdom could conceal
Thy much lov'd master from thy nicer sense.
Dying, his lord he own'd, view'd him all o'er
With eager eyes, then clos'd those eyes well pleased."

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* Lib. II. cap. 66.

† The custom of the Hindoos of associating the dog with luminous mythical bodies, led the Greeks, according to Pollux, to make him the inventor of purple, which the dog of Heraklea was the first to bite. Comp. Gubernatis, *Zool. Mythol.* II, 17–40.

‡ *The Chace.* Book IV.

Among other Grecian dogs who figure in its history and mythology, the first place must be given to Kerberos, supposed to be stationed at the feet of Pluto, and to whom was assigned the task of guarding over the terrible gates of Hades, but as the duty of watching those fearful regions was undoubtedly regarded as none of an ordinary character, the monster was endowed with triple heads. The barking dogs that appear in the groin of Scylla after bathing in the waters enchanted by Circe, the immense chained dog pointed to the left of the doorway of Roman houses, and the fifty-headed Kerberos of Hesiod, are all variations of the terrible guardian of hell. Orthos, the brother of Kerberos, had only two heads, and was one of the famous dogs of Geryon, Gargitios being the other. Both of these monsters were slain by Hercules. Orion also had two dogs (Canis Major and Minor), and Actaeon owned fifty *. The dog of Icarios was called Maera (the Glistener), and when his master was slain by some drunken peasants, who buried the corpse beneath a tree, the dog's howling directed Erigone, the daughter of Icarios, to this spot. On discovering the body she hung herself out of grief. Icarios became the constellation Bootes, Erigone became Virgo, while Maera was transformed into the star Procyon (PR-KYON). The celebrated Thracian dog Zoilus is well described by Pitt:

> "Like curs, our critics haunt the poet's feast,
> And feed on scrape refused by every guest;
> From the old Thracian dog they learned the way
> To snarl in want, and grumble o'er their prey."

The largest of all the dogs known to the ancients were those that came from a southern district of Epirus, known as Molosia, and the fabled origin of this variety is that it descended from the brazen dog wrought by Vulcan for Jupiter, and animated with all the qualities of a living one. Alcinous, king of the Phaeacians also possessed some golden dogs which came from the same forge. According to Aelian, one of this breed and its owner, so distinguished themselves at the battle of Marathon, that the prowess of both master and hound were recorded on the same tablet †. This variety was greatly prized by the Romans, and Horace speaks very commendably of their watchfulness over flocks entrusted to their care. Æsop's description of the fidelity of the spaniel of his master Xanthus, is familiar to all, and Plutarch's story of the dog of Alcibiades has been the origin of a proverbial metaphor. Pythagoras, after returning from Egypt, founded a new

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* Ovid. Metamorph. Lib. III. Fab. II.

† A somewhat similar anecdote is related of Soter, the brave canine defender of the citadel of Corinth. This dog, one of the fifty employed to guard the city, after valiantly repulsing the enemy until his forty-nine companions were slain, retreated to the citadel and succeded in rousing the garrison from their revelries. The invaders were repelled, and the dog was rewarded by the senate with a collar of silver, inscribed, "Soter, defender and preserver of Corinth." A marble monument was also erected to commemorate the names and achievements of his companions.

school in Greece, and taught that the soul of man at the time of his decease entered into the body of different animals. He caused a dog to be held to the mouth of any of his favorite disciples when at the point of death, as being the fittest animal to continue his good qualities. Xenophon recommends the Indian dog as a very swift and courageous attendant of the deer-chase, Æschylus alluded to the ever vigilant hunting dog, Arrian has written of Hormé the fleet greyhound of the younger Xenophon, and Dio has recounted the fidelity of his own dog, Sabinus.* Plato tells us that "By the dog"! was an oath frequently used by Socrates, although the old philosophers swore by a whole category of animals. Minerva Iliada is fabled to have had dogs in the temple dedicated to her at Daulis who only suffered the Greeks to approach them, and acted fiercely toward all others. A temple to Vulcan in Cicilia, and a chapel to the same deity in Rome, were likewise said to be similarly guarded.

Pliny makes mention of the animal; he says that a people in Africa called Ptœmbati or Ptemphanae, elected a dog for their king and greatly revered him †. From the same authority we learn that the Cephalonians regularly trained their dogs for war,‡ and also through the agency of some two hunting dogs § the king of the Garamantes was re-established when overthrown by some intestine conspiracy. Pliny is also responsible for the story of the gigantic dog presented to Alexander the Great by the king of the Albanians, which was so successful in its encounters with wild beasts ‖.

Among the Greeks and Romans the dog was frequently employed as a medium of punishment, and laceration by these animals which (to their shame) several tyrants have enacted, has its prototype in the avenging dogs of hell. When Pirithous endeavored to carry of Persephone from the infernal king of the Molossians, he was torn to pieces by the dog Trikerberos. Euripides, according to tradition, was lacerated in the forest by the dogs of Archelaos. A story is told of an astrologer, who, predicting on one occasion the approaching death of Domitian, was asked by the Emperor whether he knew what would be the manner of his own death, and the astrologer answered that he would be devoured by dogs. Domitian, to prove the oracle false, ordered him to be killed and burned, but the wind extinguished the flames, and some dogs which had approached devoured the corpse. A like instance of a very similar story is in the legend of

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* Compare also Ovid. Metamorph. Lib. I, ver. 353. Horace. Epod. II, ver. 31.

† Lib. VI, cap. 30.

‡ Lib. VIII, cap. 40.

§ Lib. XVII, cap. 5. It may be worthy of mention here that nearly all nations of classic antiquity have claimed the honor of the birthplace of the hunting-dog. In the Greek mythology we have the legend preserved concerning the twins of Leda who were the earliest hunters of game, and Castor and Pollux still preserve their favorite occupations among the stars.

‖ Lib. VIII, cap. 40. Solinus (cap. 20) relates the same story.

St. Stanislaus, where Bolestan II, King of Poland, is torn to pieces by his own dogs while wandering in the forest, for having caused the death of the saint.

But it is to Cicero that we must look for one of the finest compliments ever made to the canine species by the ancient writers. He says, in his *De Natura Deorum*, "Such fidelity of a dog in protecting what is committed to their charge, such affectionate attachment to their masters, such jealously of strangers, such incredible acuteness of nose in following a track, such keeness in hunting, — what else do they evince but that these animals were created for the use of man?"

The dog was raised to the abode of the supernatural by Mahomet, and in the Koran he is declared to be one of the three favored animals that are to inherit paradise. This reference is to Al Rakim, who is synonymous with Ketmir, the dog belonging to the seven sleepers of Ephesus. Ketmir accompanied the youths to the cavern in which they were walled up, and remained watching during the two centuries in which they slept, neither eating, drinking, sleeping, nor even altering his standing position.

In the early stages of Christianity, when Gaul and the southern portions of Europe were periodically ravaged by the tribes of the earth, it is probable that the *celeres* or Celtic dogs were first introduced on Greek and Roman soil. Oppian describes the dog of the ancient Britons as crooked, lean, coarse-haired, and heavy-eyed, but to balance these deficiencies the *agasæus** (as the nations call him) is armed with powerful claws, deadly teeth, and possesses extraordinary facilities for following the scent of the object he is in pursuit of. Strabo says that a hound of great size was employed by the Picts and Celts in the chase, and was imported into Gaul; when the Cimri were defeated by Marius the women were defended by dogs and the combat had to be renewed to overcome the savage animals. Gratius Faliseus, a contemporary writer alludes to them as defective in form and color:

> "But, when the tug of war
> And inbred courage spurn them to their work,
> Then is their metal seen, Molossian hound
> In vain competes with them."

And this eulogy does not seem to be exaggerated, when Claudian found them sufficiently strong "to break the huge necks of bulls." That the ancient Britons were not slow to perceive the superior qualities of their dogs is shown in their assumption of his name for titles of distinction and marks of championship, thus we have Cynobeline or Cinobeline and Canute.

But the early Irish wolf-dog has obtained the largest share of praise

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* "Seest thou the gazehound, how with glance severe
From the close herd he makes the destined deer?"—TICKELL.

of all the dogs that made the British Isles their home. As far back as the fourth century, the consul Symmachus describes their fierceness, and who that has read MacPherson's "Ossian" does not remember the nine famous dogs of Fioun MacCumhaill at whose head stood "white-breasted Bran (the mountain torrent), who is frequently the theme of Highland as well as of song?

"An eye of sloe, with ear not low,
With horse's breadth and depth of chest,
With breadth of loin and curve of groin,
And nape far set behind the head—
Such were the dogs that Fingal bred."

And so too was Lupus, the dog of St. Kevin, who assisted his master in capturing the last snake in Ireland that had eluded St. Patrick.*

Though the Scandinavian tribes sacrificed ninety-nine dogs at the winter solstice every ninth year, before the establishment of Christianity, their annals are not deficient of famous traditional canines. Those best known are Vike, belonging to the Norwegian pirate Olaf Trygvason, who invaribly took his stand with the crew before the vessel's mast, and Samar who we are told in the Saga or *Nials Bjrning* had "a man's wit, and will fly at thine enemies, but never at thy friends; and he will see in each man's face whether he be ill or well disposed toward thee, and he will lay down his life for thee! Samar is his name."

Mediaeval history abounds in legends and folk-lore relating to the canine species, and some historical facts concerning it are likewise to be passed over slightly. The early Druids have bestowed upon the Welsh people the mysterious dog of the sky, and among other British dogs that have claims upon us, we must not forget Cavall, the hound of King Arthur, Gorban, the white dog of the Welsh bard, Ummad, Hodain, the "good grehonde" of Sir Tristram, as well as the one belonging to Sir Roger, who slays his master's murderer as described in the ancient romance of "Syr Tryamoure." Then comes Gelert,

"The flower of all his race,"

who was presented to Prince Llewellyn of Wales by King John, his father-in-law, in 1205, whose death is described by Spencer in "The Grave of the Greyhound," a poem which has brought forth the tears and sympathy of many generations of susceptible youth.† Giraldus Cambrensis has left us an account of the greyhound of Owen, who was sent to Henry II by the Earl of Gloucester as a testimony of his valor in defending his master previous to the latter's assassination. The stories of the pursuit of Wallace by blood-hounds, and the combats of his follower, Bruce, with the same animals, would take up more space than we can now afford. CAXTON.

(To be continued).

* Vide Hall. "*Ireland.*" II, 223.

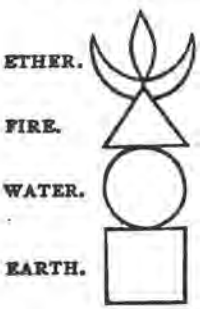
† From the story of Gelert is derived the Welsh proverb: "I repent as much as the man who slew his greyhound."

SYMBOLS OF THE FOUR ELEMENTS. The four elements according to Aristotle were fire, air, water, and earth. As early as the 13th century these were represented in symbols as follows:



FIRE. AIR. WATER. EARTH.

The origin of these symbols is not certainly known; it is, however, interesting to compare them with those very commonly found on ancient Hindoo monuments in China and indicating the same objects. The Hindoo symbols are usually found combined, in the way shown to represent "perfected creation":



In this emblem combining the square, the circle, the triangle, and the crescent, with the addition of a tongue of flame, only the figure for fire is the same as that occuring in manuscripts of the 13th century. The coincidence can hardly be accidental.

DJAFAR.

LONG WORDS. The old name for chrysophanic acid contains 24 letters: "dioxymethylanthraquinone." There is also an instrument used for breaking the ossified callus of a falsely united fracture which bears the name of "dysmorphosteopalinklastes, 26 letters. The impurity of cocaine called ecgonin is simply

"Methoxyethyltetraphdropysidinecarboxylic Acid,"

and contains 46 letters. Previous to this the three following have been considered the longest words in the English language:

Methylethyephynylammonium, 25 letters.
Phiscoynoscophographicalities, 29 letters.
Anthropomorphitamanismicaliation, 32 letters.

E. M.

ANSWERS TO QUESTIONS.

EXTANT WRITINGS OF JESUS. (Vol. II, p. 326.) You quote here "It is more blesséd to give than to receive," as the words of Jesus (Acts XX, 35,) not found in the Gospels. I am led to ask did Jesus write anything himself, and if so, has it come down to us?

J. PAYSON SHIELDS.

First, we are told by John (VIII, 6, 8,) that "Jesus stooped down, and with *his* finger wrote on the ground." It is generally supposed that Jesus wrote the verse found in Exodus XX, 14, that the Pharisees might be reminded of the law and apply it to themselves.

Secondly, there is extant the Epistles of Jesus the Anointed and Abgarus King of Edessa. The first writer who mentions these epistles is Eusebius, Bishop of Cæsarea, in Palestine, who flourished in the early part of the fourth century. For their genuineness he appeals to the public registries and records of the city of Edessa, in Messapotamia, where Abgarus reigned, and where Eusebius affirms he found them written in the Syriac language. He published a Greek translation of them in his "Ecclesiastical History." The learned have been much divided on this subject; but, notwithstanding the erudite Grabe, Archibishop Cave, Dr. Parker, and other divines, have strenuously contended for their admission into the canon of Scriptures, they are deemed apocryphal, or uncanonical. Rev. Jeremiah Jones observes that the common people in England have these epistles in their houses, in many places, fixed in a frame, with the picture of Jesus before it; and that they generally with much devotion regard them as genuine and a part of the Word of God. The epistles are as follows:

ABGARUS, KING OF EDESSA, TO JESUS.

A copy of a letter written by king Abgarus to Jesus, and sent to him by Ananias, his footman, to Jerusalem, inviting him to Edessa.

1 Abgarus, king of Edessa, to Jesus the good Saviour, who appears at Jerusalem, greeting:

2 I have been informed concerning you and your cures, which are performed without the use of medicines and herbs.

3 For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils

and restore them to health who have been long diseased, and raisest up the dead :

4 All which when I heard, I was persuaded of one of these two, viz.: either that you are God himself descended from heaven, who do these things, or the son of God.

5 On this account therefore I have wrote to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease I am under.

6 For I hear the Jews ridicule you, and intend you mischief.

7 My city is indeed small, but neat, and large enough for us both

JESUS TO ABGARUS, KING OF EDESSA.

The answer of Jesus by Ananias the footman of Abgarus the king, declining to visit Edessa.

1 Agbarus, you are happy, forasmuch as you have believed on me, whom you have not seen.

2 For it is written concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live.

3 As to that part of your letter which relate to my giving you a visit, I must inform you that I must fulfill all the ends of my mission in this conntry, and after that be received up again to him who sent me.

4 But after my ascension, I will send one of my disciples, who will cure your disease, and give life to you, and all that are with you.

THE EARLIEST AMERICAN MENTION OF SHAKESPEARE. (Vol. III, p. 171.) What is the earliest notice of Shakespeare in any American book or correspondence? Is he referred to by any New England Puritan writer? Have any of the works of the "Immortal Bard" been found in any New England inventories of books on Probate records? J. Q. A., Natick, R. I.

The earliest known allusion to Shakespeare in any American publication, that I have seen, was in the *New England Courant*, published at Boston, Mass., July 2, 1722, when that paper was published by James Franklin, with assistance from his brother Benjamin, who was a contributor to the *Courant* although at first incognito. The allusion to the great dramatist was contained in a list of authors whose works were recommended to the student. JOHN W. MOORE,

Manchester, N. H.

THE POEM ON "WINTER." (Vol. III, p. 172.) Who wrote, and when, the poem entitled "Winter," commencing with the lines—

"Now winter has come with its cold chilly breath,
And the streams are beginning to freeze," etc.

Where can a complete copy be procured? M. O. WAGGONER.

The complete poem can be found in the book entitled "The Art of Reading," page 228. It contains five 8-line stanzas. The poem is hereby enclosed for publication, or to be forwarded to your correspondent. The author's name does not appear with the poem.

MRS. CLARA B. HEATH, Manchester, N. H.

BOYCOTTING; BURKING. (Vol. III, p. 171.) Give the origin and meaning of *Boycotting*, and *Burking*. GIMEL.

Boycotting is derived from the name of the man, Capt. Boycott, on whom the practice was tried the first time in Ireland. On account of his political and social attitude the Irish League leaders determined to try to destroy his business and forbid the people of his own town to patronize him. He was cut off from social intercourse. No man would buy of him, or sell to him, or have dealings of any kind with him. The result satisfied the leaders, and the verb "to boycott" became incorporated into the language.

Burking came from a Mr. Burke of Edinburgh, who in 1822, used to clap a pitch plaster over the mouth of the victim he was about to murder to prevent the victim from giving alarm.

To "burk the question" is to strangle it in its birth. To "burk a publication" is to suppress it before it is circulated.

CLASSIC NAMES OF GRACES, FURIES, AND FATES. (Vol, III, p. 172.) What were the mythological or classical names of the three Graces, Furies, and Fates? CAMILLA.

The Graces were the three beantiful daughters of Jupiter and Eurynomê, the daughter of Oceanos. Their names were Aglaïa (*Splendor*), Thalia (*Pleasure*), and Euphrosyne (*Joy*).

The Fates (Parcæ) were the three daughters of Nox and Erebus; they presided over the destiny of man. Their names were Clôthô (*to spin*), who is represented as holding the distaff or spindle; Lacheis (*to measure out*), who is representad as measuring out human life; and Atropos (*to turn or change*), who is represented as cutting the thread of life.

The Furies (Eumenides) were the three daughters of Chaos and

Terra. Their names were Alêtrô (*flaming*), who is represented armed with torches, head covered with serpents, and breathing vengeance, war, and pestilence; Tisiphonê (*thundering*), who is represented with whip in hand, serpents hanging from her head and around her arms; Megæra (*gigantic, terrible*), who is represented to be employed in spreading diseases, torments, and death.

TRANSLATION OF THE EPITAPH OF STANISLAUS. (Vol. III, p. 171.) Will some reader give us the English translation of the epitaph on the tomb of Stanislaus, chevalier de Bouffleurs, who died in Paris, Jan. 17, 1815. He is said to have written his own epitaph as published by you (Vol. III, p. 79) as follows: *Mes amis, croyez vous que je dors.* Z

The English translation of this epitaph is, "My friends, do you believe I am asleep?"

FORMULA CALLED "REMEDY OF THE MINT." (Vol. III, p. 171.)' What is the formula called the "Remedy of the Mint?" Z.

This formula is found in Haswell's "Engineers' and Mechanics' Pocket-Book," page 25, and is as follows:

Gold, 12 grains per lb. in weight; Silver, 1 dwt. per lb. in weight.

Gold, $\frac{1}{16}$ of a caret in fineness; Silver, 1 dwt. per lb. in fineness.

Copper, $\frac{1}{40}$ of the weight, both in weight and fineness.

GUNTER'S CHAIN, LINE, QUADRANT, AND SCALE. (Vol. III, p 171.) Give an explanation of Gunter's Chain, Line, Quadrant, and Scale; and why called *Gunter's*. GIMEL.

The mathematical instruments were invented by Edmund Gunter (1581–1626), professor of astronomy in Gresham College, London. He was the first to observe the variation of the magnetic needle. He published several works, "Canon of Logarithms," "Of the Sector, Cross-Staff, and other Instruments."

Gunter's Chain is the common chain in use for measuring land according to the true and statute measure. The length of the chain is 66 feet, or 22 yards, or 4 poles of 5½ yards each; and it is divided into 100 links of 7.92 inches each; 100,000 square links make one acre.

Gunter's Line is a logarithmic line, usually graduated upon scales, sectors, etc. It is also called the "line of lines," and "line of numbers," being the logarithms graduated upon a ruler, which serves to

solve problems instrumentally, in the same way logarithms do arithmetically. It is usually divided into 100 parts, every tenth of which is numbered, beginning with 1, and ending with 10. The use of this instrument is :

1. To find the product of two numbers.
2. To divide one number by another.
3. To find a fourth proportional to three given numbers.
4. To find a mean proportional between any two given numbers.
5. To extract the square root of a number.

Gunter's Quadrant is a quadrant made of wood, brass, or some other substance, being a kind of stereographic projection on the plane of the equinoctial, the eye being supposed in one of the poles; so that the tropic, ecliptic, and horizon form the arches of circles; but the hour circles are other curves, drawn by means of several altitudes of the sun, for some particular latitude every year. This instrument is used to find the hour of the day, the sun's azimuth, to take the altitude of an object in degrees, and other common problems of the sphere or globe.

Gunter's Scale is usually call by seamen "the Gunter"; it is a quite large plain scale, having various lines upon it, of great use in working the cases of questions in navigation. It is usually 2 feet long, and 1½ broad, with various lines of numbers, both natural and logarithmic, relating to trigonometry, navigation, etc.

JANNES AND JAMBRES. (Vol. II, p. 607.) From what book or writing does Saint Paul get the names of Pharaoh's two magicians? He says: "Now as Jannes and Jambres withstood Moses,"—II *Timothy* III, 8. We do not find these names in the Old Testament.

OBSERVER.

Paul probably had many manuscript books in his day which we have not. The Gospel of Nicodemus (v, 5) speaks of the same magicians by the same names, and Paul must have had this Gospel also. Nicodemus gives us much information not found in the four Gospels called canonical. He preserves the names of quite a number of the persons who are mentioned by Matthew, Mark, Luke, or John, but not by name. For instance :

Veronica was the name of the woman who touched the hem of the garment of Jesus. (Matt. IX, 20. Nicodemus v, 26).

Dimas and Gestas were the names of the two thieves crucified with Jesus on his right and left respectively; and that the promise of Paradise was made to Dimas. Luke does not designate which the prom-

is was made to. (Luke XXIII, 39-43. Nicodemus VII, 3, 10-13.)

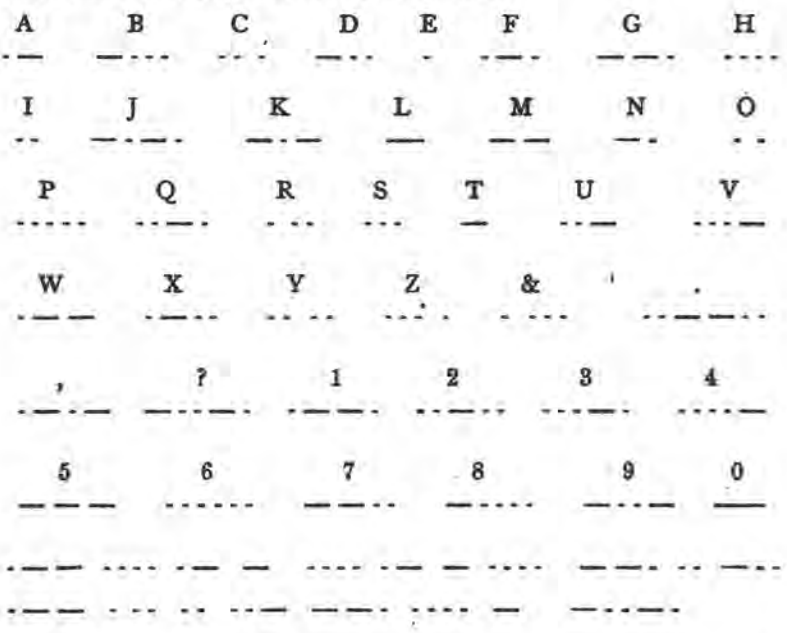
Longinus was the name of the soldier who pierced the side of Jesus. (John XIX, 34. Nicodemus VII, 8).

A BOHEMIAN. (Vol. III, p. 76.) Why is a newspaper reporter or correspondent sometimes called a Bohemian? SEARCHER.

Bohemia is a cant designation of those parts of London inhabited by gay young fellows who hang loosely "about town," leading a sort of nomadic life, like the gypsies (French, *Bohémiens,*) and living by their wits, like journalists, politicians, artists, dancers, and the like.

"WHAT HATH GOD WROUGHT"? (Vol. I, p. 70.) I would like to see the telegraphic alphabet published in your pages, also a message. HORACE.

The alphabet now in use by the Western Union Company is the American Morse Alphabet, and is as follows:



The last two-lines is the first message "What hath God wrought?" (*Num.* XXIII, 23,) which was *wired.*

"THE LIGHT THAT NEVER WAS ON SEA OR LAND." (Vol. III, p 171) Who is the author of the line: "The light that never was on sea and land"? PHILOS.

It is by Wordsworth suggested by a picture of Peele Castle in a storm. The fourth stanza is as follows:

"Ah! Then if mine had been the Painter's hand,
To express what then I saw; and add the gleam,
The light that never was on sea or land,
The consecration and the poet's dream?"

WILMARTH, Mt. Carroll, Ill.

TRANSLATION OF BISHOP ABBOTT'S LAST WORDS. (Vol. III, p. 171.) Generally, I observe one thing that you very carefully do when giving foreign language quotations, and that is, you most invariably translate them, which I admire. I notice one, however, (Vol. III, p. 143,) Bishop Abbott's last words—*In te speravi; ne confundar in eternum*—which please translate. M. O. WAGGONER.

We translate the words: "In thee have trusted; let me not be confounded for eternity." WILMARTH.

SUBLIME PRAYERS. (Vol. III, pp. 40, 71.) Allow me to contribute the "Prayer of Socrates" (found in the *Phœdus* of Plato), to those already published in your pages. It is a sublime production, and as follows:

"O beloved Pan! and all ye other gods that dwell about this place! grant me to become beautiful *within*, and that with all outward things I may be at peace. May I deem none rich but the prudent, and may I *have* only such a portion of gold as the wise can carry."

H. W. HAZZEN, Mt. Carroll, Ill.

Republished from last month with the word *have* instead of "love."

FAME'S PROUD TEMPLE. (Vol. III, p. 171.) Who is the author of the following: "Who can tell how hard to climb the steep where Fame's proud temple shines afar"? PHILOS.

These are the opening lines of a poem entitled "The Minstrel," by Dr. James Beattie, who was born at Lawrence Kirk, Kincardine, Scotland, 1735, and died at Aberdeen, 1803:

"Ah! who can tell how hard it is to climb
The steep where Fame's proud temple shines afar;
Ah! who can tell how many a soul sublime
Has felt the influence of malignant star,
And waged with future an eternal war;
Checked by the scoff of Pride, by Envy's frown,
And Poverty's unconquerable bar,
In life's low vale remote has pined alone
Then dropped into the grave unpitied and unknown!"

WALTER H. SMITH, Montreal, Can.

QUESTIONS.

(a) Who was it that betrayed a city, asked as a reward the rings worn upon the fingers of the soldiers, and was crushed to death beneath their incumbent weight? B. F. BURLESON, Oneida Castle, N.Y.

(b) What queen was crowned with full ceremony after her death. PHILOS, Baltimore, Md.

(c) I notice that many inscriptions on monuments, especially large ones, are usually without punctuation. For example, the Webster Statue in the State House Yard, Concord, N. H., and the Soldiers' Monument in Merrimack Square, Manchester, N. H. Will some one give the reason? ALICE G. ADAMS, Boscawen, N. H.

(d) What are the full words for which the following letters stand, found in catalogues of autographs for sale: D. S. A. L. S. R. S. L. S. A. O. S. To some names there is added other letters, as to that of Gen. Enoch Poor, one of our revolutionary heroes, n. d. ALICE G. ADAMS.

(e) Is there any other town or place in the world that bears the name of *Boscawen*, than in New Hampshire? ALICE G. ADAMS.

(f) Where do we find the expression, and its author: "Clothed in all the panoply of war?" L. P. D., Concord, N. H.

(g) Can any reader give me the name of the song, and author, commencing—

> "Close the door gently; bridle the breath;
> Our little earth-angel is talking with Death;
> Gently he woos her; she wishes to stay;
> His arms are about her; he bears her away."

W. S. W., Chicago, Ill.

(h) William Gerard Hamilton, an Englishman, is generally known in biographical works as "Single-Speech Hamilton." How did he receive the compound appellation, on what, and when, did he make his single speech? ADELBERT.

(i) In that admirable poem entitled the "Loves of the Triangles," a mathematical and philosophical poem inscribed to Erasmus Darwin, are these lines:

> "So youthful Horner rolled the roguish eye,
> Cull'd the large plum from out his Christmas pie,
> And cried, in self applause, "How good a boy am I."

This poem, which is a parody on Darwin's "Loves of the Plants," was written by George Canning (1770–1827,) and John Hookham Frere (1769–1846.) *Query* — Who was the "youthful Horner," known in modern times as "Little Jack Horner"? R. ROBINSON.

(j) Who called the friends of the Missouri Compromise "doughfaces," and why were they so called? M.

(a) Why is the word for "circle" reduplicated in nearly all languages, for example: English, *circle*; Latin, *circus*; Greek, *kuklos*; Hebrew, *gilgal*; etc.? JOSEPHUS.

(b) Who wrote the line, "What mighty ills have not been done by woman?" D. M. DRURY, 431 Grand St., Williamsburgh, N. Y.

(c) What is the origin of the word *Toboggan*? How should it be pronounced? J. M. C., Castleton, Vt.

(d) What are the epistles known as "The Ephesian Letters," and who is the author of them? ANDREW SMITH.

(e) In my judgment the four greatest American Thinkers are—

Stephen Pearl Andrews, Ralph Waldo Emerson,
Jonathan Edwards, Andrew Jackson Davis.

The first three are deceased, but their works still live. The four American Transcendentalists, I should say, are—

Alcott, the Mystic-Artist, Parker, the Preacher-Reformer,
Emerson, the Philosopher-Prophet, Thoreau, the Poet-Naturalist.

Will some one give the four greatest French Thinkers, and Transcendentalists, also, German, in his (or her) judgment? E. B. H.

(f) What is the peculiarity or phenomenon known to painters as "The Deviltries of Varinsh"? Also, what is the phenomenon known as "The Ghost of the Spectrum"? PETER PENCE.

(g) The equation "$x^2y = 4a^2(2a-y)$" is known as the "Witch of Agnesi." Why so called? G. S. CLARK.

(e) Sir Thomas Browne says in his "Pseudoxia Epidemica," that there is but *one* first cause, and *four* second causes, of all things, viz.: "one first cause, and four second causes (efficient, material, formal, and final,) to which Plato adds a fifth, *exemplar*, or idea." Where in Plato's works is this statement found? G. S. CLARK.

(f) The only two monosyllables in the English language that I know of, containing nine letters each, are *scratched*, and *stretched*. Are there any others of nine, or more? OBSERVER.

(g) The Book of Wisdom (XVI, 17) in the Apocrypha, says that "The world fighteth for the righteous." A writer has the following in quotation marks, "The cosmos is the champion of the just," and gives the same reference. Will the original bear the latter translation? STUDENT.

(h) What is the origin of the name of the town in Michigan called *Ypsilanti*? ORTHO.

(i) What are the pronunciations of these three words: *Champion*, *Champagne*, and *Chamomile*? ORTHO.

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IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey.*

VOL. III. DECEMBER, 1886. NO. 12.

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This number of NOTES AND QUERIES completes Volume III, and is accompanied with a quite full index to the volume.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *The cosmos is the champion of the Just.*"—WISDOM OF SOLOMON.

VOL. III. DECEMBER, 1886. No. 12.

Questions and Answers.

LIBERTY CAP. (Vol. III, p. 172.) When, where, and by whom was the "Liberty Cap" originated and adopted, as used in all our American illustrations? M. O. WAGGONER, Toledo, O.

The "Dictionary of Phrase and Fable," under this caption says the goddess of liberty, in the Aventine Mount, was represented as holding in her hand a cap, the symbol of liberty. In France, the Jacobins wore a *red* cap; in England, a *blue* cap with a white border, is the symbol of liberty; and Britannia is sometimes represented as holding a cap on the point of a spear. These symbols were taken from the Romans. When a slave was manumitted by the Romans, a small red cloth cap, called *pilëus*, was placed on his head. As soon as this was done, he was termed *libertinus* (a freedman), and his name was registered in the city tribes. When Saturnius, in 263 A. D., possessed himself of the capitol, he hoisted a cap on the top of his spear, to indicate that all slaves who joined his forces and marched under his standard should be free. When Marius incited the slaves to take up arms against Sylla, he employed the same symbol; and when Cæsar was murdered, the conspirators marched forth in a body, with a cap elevated on a spear in token of liberty.

D. M. DRURY, Williamsburgh, N. Y

Methods of Divination.

The following list of terms used to express diverse modes of divination, with explanations, will be found unusually complete and may interest students of occult science. The expressions have been gathered from various sources :

Aeromancy, by appearances in the air.

Alectoromancy, Alectryomancy, by a fowl picking up grains of wheat.

Aleuromancy, by meal.

Alphitomancy, by barley flour.

Amniomancy, by the amnion.

Anagrammatism, by anagrams of a person's name.

Anthropomancy, by human entrails.

Anthroposcopy, by the features of men.

Arithmancy, by the use of numbers.

Astragalomancy, Astragiromancy, by little sticks, bones, tablets, or dice.

Astrology, by the heavenly bodies.

Austromancy, by winds.

Axiomancy, by the axe or hatchet.

Belomancy, by arrows.

Bibliomancy, by the Bible.

Bletonism, by subterranean springs

Botanomancy, by herbs.

Capnomancy, by smoke from the altar.

Cartomancy, by playing cards.

Catoptromancy, by mirrors.

Ceromancy, by dropping melted wax into water.

Cephalomancy, by an ass's head.

Chaomancy, by appearances in the air.

Chalcomancy, by vessels of brass.

Chartomancy, by writings on paper.

Chiromancy, by the hand.

Cleromancy, by dice.

Cledonism, by certain lucky or unlucky words.

Clidomancy, by keys.

Coscinomancy, by sieves.

Crithomancy, by dough of cakes.

Cromniomancy, by onions.

Crystallomancy, by a magic lens.

Dactylomancy, by suspended rings

Daphnomancy, by the laurel.

Demonomancy, by evil spirits.

Extispicium, by entrails.

Eychnomancy, by lamps.

Gastromancy, by ventriloquism, or by a vial of water.

Gelosopy, by the manner of laughing.

Geomancy, by geometrical figures.

Gyromancy, by walking in a circle.

Haruspicy, by sacrificial appearances.

Halomancy, by common salt.

Hieromancy, by the entrails of animals.

Hydromancy, by water.

Hydatoscopy, by rain water.

Ichthyomancy, by the entrails of fishes

Idolomancy, by idols and images.

Jeduimancy, by a Jewish art.

Keraunoscopy, by thunder.

Lampadomancy, by lamps.
Lecanomancy, by a basin of water.
Libanomancy, by incense.
Lithomancy, by precious stones or pebbles.
Logarithmancy, by logarithms.

Macharomancy, by knives and by swords.
Margaritomancy, by pearls.
Meteoromancy, by meteors.
Metoposcopy, by man's features.
Molybdomancy, by melted lead.
Myomancy, by mice.

Necromancy, by the black art.

Omphalomancy, by the navel of an infant.
Oinomancy, by wine of libations.
Onomancy, by letters forming the name of a person.
Onyomancy, Onychomancy } by the finger nails reflecting the sun's rays.
Oöscopy, by eggs.
Ophiomancy, by serpents.
Ornithomancy, by birds.

Podomancy, by the feet.
Palmistry, by the hands.

Palpitatim, Salisatio, } by pulsations of some member.
Pegomancy, by springs of waters.
Pessomancy, by pebbles.
Physiognomy, by the features.
Psephomancy, by pebbles drawn from a heap.
Psychomancy, by ghosts.
Pyromancy, by sacrificial fire.
Pyroscopy, by examining fire.

Rhabdomancy, by wands.
Rhapsodomancy, by poetical passages.

Sciomancy, by shadows or manes.
Sideromancy, by straws on a red hot iron.
Sortilege, by drawing lots.
Spatilomancy, by skin, bones, etc.
Stereomancy, by the elements.
Sternomancy, by marks on the breast.
Stichomancy, by poetical passages.
Sycomancy, by figs.

Tephramancy, by writings in ashes.
Theomancy, by oracles.
Theriomancy, by wild beasts.
Tyromancy, by cheese.

H. Carrington Bolton, Hartford, Conn.

Abbreviations in Catalogues of Autographs. (Vol. III, p. 187.) What are the full words for which the following letters stand, found in catalogues of autographs for sale: D. S.; A. L. S. R. S.; L. S.; A. O. S.? To some names there is added other letters, as to that of Gen. Enoch Poor, one of our revolutionary heroes, n. d.

Alice G. Adams, Boscawen, N. H.

The abbreviations are for words as follows: D. S., Document Signed; A. L. S., Autograph Letter Signed; R. S., Receipt Signed; L. S., Letter Signed; A. O. S., Autograph Order Signed; N. D., No Date.

H. K. A., Penn Yan, N. Y.

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY." (Vol. I, pp. 284, 317; Vol. III, p. 165.) Mr. Wendell Phillips used these words in his speech, "Public Opinion," delivered before the Massachusetts Antislavery Society, at the Melodeon, January 28, 1852. In a letter written to the subscriber, a short time previous to his death, Mr. Phillips writes: "Miss Ward asks a question which no scholar has yet been able to answer. 'Eternal vigilance is the price of liberty' has been attributed to Jefferson; but no one has been able to find it in his works, nor elsewhere."

I have already given this information to the public. Will it not be wise to let the questionings cease, after Mr. Phillips's assertion that "no scholar has yet been able to answer" the query. When any person can give light, a hearing will be acceptable to every one.

ANNA L. WARD, Bloomfield, N. J.

GOD AND THE HUMAN SOUL. A Suffee fable representing God and the human soul illustrates their *oneness* as follows:

The Soul knocked at the Beloved's door, and a voice from within cried, "Who is there?" Then the Soul answered, "It is I." And the voice of God said, "This house will not hold me and you." So the door remained shut. Then the Soul went away into the wilderness, and after long fasting and prayer, it returned, and knocked once again at the door. And again the voice demanded, "Who is there?" Then the Soul said, "It is THOU," and at once the door opened to the Soul.

NAMES OF THE GRACES, FATES, AND FURIES. (Vol. III, p. 172.) What were the mythological or classical names of the three Graces, Fates, and Furies? CAMILLA.

The Graces were denominated *Charités* by the Greeks. Some writers attach great importance to the radical sounds in this designation—*K*, *r*, *t* (or *s*); and certainly many classic and other mythologic names are formed from these sounds; as the Harits of India, Apollo's title of *Chrestos*, etc. The *three* charités were named Aglaia (brilliancy), Euphrosynê (joyous mind), and Thalia (bloom). Nonnos, however, at a later period named them Pasithea (all-divine), Peithô (persuader), and Aglaia. The Spartans and earlier Athenians, however, had but two. Hômêr makes their number unlimited and represents them as daughters of Aphroditê; doubtless, as geniuses inspiring hilarity, admiration, and love. Another writer has set them forth as daughters of Hêlios and Aglaia,—the sun and his splendor. They were gener-

ally depicted by artists as nude, but Sôkrates, himself a sculptor of merit, represented them with garments. It was an Athenian jest that he clothed the Graces, but they did not clothe him. In the later Christian category among the various changes and new adaptations of the old forms, the three Graces become Faith, Hope, and Charity.

The Furies are named the *Erinyes* and Eumenides—the angry ones, and the daughters of kindness. We can take our choice. They, too, have a record somewhat confused. When Dêmêtêr, the Great Goddess-Mother is pursued by Poseidôn (the ante-Olympyian god of Greece and Libya primitively the father of Pallas-Athena and Persephonè) she is designated by Pausanius and Kallimachos, as Erings. The name comes from the old Aryan dialect, and in Sanskrit is Saran-ga. Max Müller makes the last the real name of Helen. Hômêr and other writers use the word Erings abstractly as cursing, guilt, abstraction. There were originally an indefinite number of them ; and indeed Aischylos has a whole chorus of them in pursuit of Orestes, and they seem to be the personified stings of remorse. He calls them *Semnai*, the revered ones. Euripides does not limit their number; but he twice calls them the Three. Apollodorus names them Tisiphonê (the avenger), Megaria (the sorceress), and Alêktô (the never-pausing). The name *Eumenides* carries us back to remembrance of the Persian *Gathas* and litanies, where *Vohu-maingo* is made very prominent. The term means literally — daughters of the good mind ; hence, the gracious ones, very properly, no doubt; for all these terms ought to be regarded in the good sense primarily. The daughters of the Good Mind cheer the good with delightful thoughts and memories ; they are *Dirae* and Furies only to the wrong-doer. The torch and thong of serpents mean good as well as evil. They were represented as daughters of the Night, denoting the Unknown Past; and as dwelling in Erebus where the souls or shades of all men dwelt.

The Fates, *Parcae*, or *Moirai* are in like manner made three by later classic writers. Hômer has but one, Moira, and in the *Odysseia* uses the term abstractly as we do, in the sense of personal destiny. The signification of *moira* is part, the part apportioned, lot or allotment. *Fatum* is that which is pronounced. Usually the Supreme Divinity was considered to be arbiter of fate; but Aischylos makes Zeus also subject to it. Still, the Olympian Zeus was only a "Younger God,"

and even Platô in the *Timaros* describes him as subordinate to him who is prior to the First God and King. Hesiod represents the Fates as daughters of Zeus and Themis (Supreme Law); Platô, of *Anarchê* or Necessity. Their number are then set forth as three: Klôthô (the spinner), Lachesis (the measurer of the allotment), and Atropos (the unchanging). In the 7th Book of the *Odysseia* the three are all named *Clôthes*, or avengers of destines. Platô in the Vision of Eros has depicted how the work of the Three was performed. It is very similar to the Buddhistic doctrine of Karma made Hellenic. The pre-existent, or rather, the onward-moving souls, or immortal selfhoods each choose a lot in a new term of human existence. With this allotment comes a dæmon or guardian, and so the course on earth is practically determined by the child thus made. Every soul is its own fate. In due time they pass within the cycle of the objective, and are born on earth.

The three Urd or Weird sisters, made famous in *Macbeth* are but the same as the Clôthes. They are the Norus that sit beside the roots of Yggdrasil, the famous Ash-tree, and water its roots from the well of Urd—the fountain of the Eternal Past. They are not often called "witches," although like these they are the witty or knowing ones. Their names are Urd (the Past), Verdandi (the Present or becoming to be), and Skirld (the Future). Associated with these is Hel or Rach-Hel, called Hecate by Shakspere—the Queen of the world of souls. Their names in various regions are different. In folk-lore they are Wibet, Worbet, and Ainbet. In Austria they are also named Mechtild, Ottilia, and Gertrand; also Irmina, Adela, and Chlothildis. The idea behind them is the soul. But how will our Matilas, Erminias, Adelas, Ottilies (or Tillies), Clothildes, and Gertrudes relish the source of their names? "These maids shape the lives of men, and we call them Norus. There are yet more names, namely, those who come to every man when he is born (or begotten) to shape his life; and these are known to be of the race of the gods; others are of the race of elves, and others yet of the race of dwarfs." — (*Younger Edda*, VII.) It is not very hard to perceive that all these mythic personages are similar in origin and character. The fate or necessity which they purport, like the Karma, is rather in the individual guiding and inspiring him, than are arbitrary powers over him compelling his acts and procuring results. A. WILDER, M. D.

Notes.

I herewith give some peculiar points in sermons delivered in the old days of Calvinism and in old Scotia.

One Rev. Kerr, on entering the church at Teviotdale, told the people what the relation was to be between him and them, in the following words: "Sirs, I am coming home to be your shepherd and you must be my sheep, and the Bible will be my tar bottle, for I will mark you with it;" and laying his hand on the clerk's head, he said, "Andrew, you shall be my dog." "The sorrow a bit of your dog will I be," said Andrew. "O, Andrew, I speak mystically," said the preacher. "Yea, you speak mischievously," said Andrew.

Rev. John Levingston in Ancrum, while giving the sacrament of the Lord's Supper, said, "Now, Sirs, you may take Christ piping hot;" and finding a woman longsome in taking the bread out of his hand, he said, "Woman, if you take not Christ, take the Meikle Devil, then."

Rev. John Walsh, while preaching in East Lothian, told his people the great danger of hearing the Cervates, in the following words: "Sirs, if ever you hear these rogues, you will cry at the judgment-day, O Arthur's-Seat, fall upon us; O Pentland-Hills fall upon us! The grass and the corn, you see growing there, will be a witness against you; yea, and that cow's horns, passing by, will be a witness against you."

Another Reverend while preaching in the West near a mountain called Timlock, cried out in a loud voice, thus: "What think, sirs, would the Cervates do with Christ if they had him? They would e'en take him up to Timlock top, cut off his head, and hurl his head down the hill and laugh at it."

Another in the south of Tevotdale, in his sermon, said, "One neighbor nation will say to us, poor Scotland, beggarly Scotland, yea, but covenanted Scotland amends for all."

There was nothing more common for preachers in those times than to tell the people that "Christ did not set his foot on Scotland this eight-and-twenty years;" or, "I bring a stranger to you now, and a very great stranger indeed for this many a year; would you know

who it is? it is Christ, sirs; hold him fast then, for if he once gets out of Scotland again, its likely he'll never return."

Another, when stepping into the pulpit on an occasion of the Lord's Supper, said, "Sirs, I miss somebody here today; I miss Christ here this day; I think he will be as good as his word; however, I will go out and see if he be coming." Whereupon he went out of the pulpit, and staying out a little time, he came in and told them, "Now, sirs, Christ is coming; I saw him on his white horse coming to you. Now, what entertainment will you give him? I will tell you, sirs, will you get among you one pint of faith, a gill of grace, and a pint of sanctification, and this will make a good morning draught for Christ."

In Mers, one of the ministers most noted for eloquence, said, "You that are wives, ye will be saying, when ye meet Cummer, have ye spun your yarn yet? But alas, I fear that few of you have spun a wedding garment for Christ this day. But Christ will be among you, and see who is his bride. He'll look for them who have on their wedding garments."

Rev. Mossman in Newbottle, eulogized himself as follows in a sermon: "All the world knows that I am a learnëd man, and a judicious man, and a man that can clear the Scriptures well; but there are some in the parish that have not such thoughts for me; as for them, I pity them, for they must be very, very silly." At that time he was preaching against taking God's name in vain. He said, "O sirs, this is a very great sin; for my own part, I would rather steal all the horned cattle in the parish before I took God's name in vain once."

Rev. Robert Steideman in Carridan, said in a sermon, that "the best of God's saints had a mixture of atheism."

Rev. Rutherford preaching at Zedburgh, said in a sermon, "These 28 years the grass has grown long betwixt Zedburgh and heaven."

Rev. Arskine said in a sermon, "What, sirs, if the devil should come with a drum at his side, saying, "Höyes, Höyes, Höyes, who will go to hell with me, boys? Who will go to hell with me? The Jacobites will answer, we'll all go, we'll all go."

M. O. WAGGONER, Toledo, O.

TRANSLATION OF II CHRONICLES XXIX, 36. King James's version of the Old Testament reads :

"And Hezekiah rejoiced, and all the people, that God had prepared the people ; for the thing was *done* suddenly."

This reminds us of the days when Wendell Phillips advised not hasty resort to the Law in reform movements, but rather waiting till the judges themselves should be prepared. But the Revised Version says :

"And Hezekiah rejoiced, and all the people, because of that which God had prepared for the people ; for the thing was done suddenly."

As in I Kings v, 18, preparation of timber and stones is stated; also, the same in chapter vi, 7.

By King James's reading in Chronicles we are told that God had prepared the people, and by the Revised Version reading that God had prepared something for the people. Can some of your readers versed in Hebrew state which of the two renderings is the more correct ? S. R. H. G., Hyde Park, Mass.

The correct translation of II Chronicles XXIX, 36, from the Hebrew is this :

"And Yehhizkeyahoo rejoiced, at the preparing of the Elohim for the people, for the thing was done suddenly."

In King James's version, "the people," as a direct objective case after the verb "prepared," is wrong ; it is the objective after the preposition "for." The author of Chronicles means to say, that all the preparation and restoration accomplished by King Hezekiah was without much human preparation, God himself preparing all things needed. In I Kings v, 18, and vi, 7, there was human preparation.

PROF. E. M. EPSTEIN, M. D., Bethany, W. Va.

THE SEVEN LAMPS OF ARCHITECTURE. What are the "The Seven Lamps of Architecture," as published by Ruskin ? GERTRUDE.

This is the title of one of the works of John Ruskin, a writer on art; and the book is composed of seven chapters which he designates Lamps, as follows : Sacrifice, Truth, Power, Beauty, Life, Memory, and Obedience.

SERIF AND SANSERIF. What is the meaning of these words ? The Unabridged of Webster is silent. JONATHAN.

Serif is a letter in typography with the " wings " or finishing strokes (as L, or X). *Sanserif* is a letter without the "wings" (as L, or X). French, *serre-file* (the last man of a file, that which completes a file, the finishing stroke.)

THE FALLACY. (Vol. III, p. 171.) Will some one show the fallacy of the following:

$$\frac{1}{-1} = \frac{-1}{1}$$

$$\frac{\sqrt{1}}{\sqrt{-1}} = \frac{\sqrt{-1}}{\sqrt{1}}$$

Clearing of fractions, $1=-1$; or $2=0$. E. T. Q.

Now these equations are perfectly true and if properly treated must lead to a perfectly true result. First, $1\div-1=-1$, and $-1\div1=-1$; that is the two members of the first equation are $-1=-1$. Now in clearing of fractions the left hand member (-1) is multiplied by the denominator 1, and the right hand member (-1) is multiplied by the denominator (-1), that is the two equal members have been unequally multiplied, and consequently their equality destroyed, or the left member made -1 and the right member $+1$, or $-1=1$. Therefore, $2=0$. The same reasoning holds for the second equation.

A. L. F., Merrick, N. Y.

CURSING BY BELL, BOOK, AND CANDLE. (Vol. III, p. 172.) Does any one know ought of a Roman Catholic ceremony of "Cursing by Bell, Book, and Candle"? WM. T. UGLOW, Providence, R. I.

This ceremony is rendering the anathema in church, and at the close, casting the Bible on the ground, tolling the Bell, and extinguishing the Candles. D. M. DRURY, Williamsburgh, N. Y.

SEVEN MODERN WONDERS OF THE WORLD. (Vol. I, p. 296.) Mr. J. K. Peck has recently published a book on the "Seven Natural Modern Wonders of the World" and enumerates them as follows:

Niagara Falls; Yellowstone Park; Mammoth Cave; The Canons and Garden of the gods, Colorado; The Giant Trees, California; Natural Bridge, Virginia; Yosemite Valley.

MEANING OF MANCHESTER. What is the meaning of the word *Manchester*? A RESIDENT.

According to E. Cobham Brewer's "Dictionary of Phrase and Fable," the first syllable is the Friesic *man* (a common), the word meaning the "Roman encampment on the common."

Curioso in Mathematics.

[By B. F. Burleson, Oneida Castle, N. Y.]

There are many curious things in mathematics, and if all those who love the "bewitching science" would jot down the curious matters they have obtained in their investigations, I have no doubt that many volumes might be written on this subject alone. It is a happy idea for the Notes and Queries to gather these floating waifs of mysticism and eccentricism* and present them in convenient shape for preservation and study. I have stumbled upon many strange truths in my blind groping after light in this field of science, and I hope herewith to select a few of them for the edification of others, hoping that having communicated my modicum share of the quaint, others may be induced to contribute their quota to the general stock. Without further remark we proceed with our subject, halting only to hope that the editor will permit us far as possible to tell the reader how our results are obtained, even though it be at the expense of dispelling mysticism.

1, In Notes and Queries (Vol. III. p. 154) it is stated there is but *one* way (so far as known) that the 9 digits can be placed so that their *cube* root can be extracted ; the *one* way given is—

$$\left[\frac{2}{319}\right]^3 = \frac{8}{32461759},$$

I have found by carefully examining Hutton's Tables of Cubes three other arrangements of the 9 digits that are perfect cubes. They are—

$$\left[\frac{2}{289}\right]^3 = \frac{8}{24137569}, \quad \left[\frac{5}{76}\right]^3 = \frac{125}{438976}, \quad \left[\frac{8}{76}\right]^3 = \frac{512}{438976}.$$

2. $4^{4^{4}}$ Could the power of 4 that this expression represents be closely printed in brevier type, on thin leaves, and in volumes in size of Worcester's Unabriged Dictionary, our entire interplanetary space to the fartherest verge of Neptume would not hold a tithe of the books requisite to contain the answer.

3. The following scalene triangle is remarkable in that it has so many of its parts integral. The sides of the triangle are—

$$a = 12076133600$$
$$b = 20529427120$$
$$c = 25359880560$$

* A new word I recently saw in print, but have forgotten where.

$k = 122499722289041126400$. The area of the triangle.

$$\left\{\begin{aligned} P_a &= \frac{2k}{a} = 20287904448 \\ P_b &= \frac{2k}{b} = 11934061440 \\ P_c &= \frac{2k}{c} = 9660906880 \end{aligned}\right\}$$ The perpendiculars of the triangle.

$$\left\{\begin{aligned} S_a &= \frac{2k}{P_a + a} = 7570113600 \\ S_b &= \frac{2k}{P_b + b} = 7546922880 \\ S_c &= \frac{2k}{P_c + c} = 6995829120 \end{aligned}\right\}$$ The sides of three dissimilar inscribed squares.

$$\left\{\begin{aligned} r_a &= \frac{2k}{-a+b+c} = 33813174080 \\ r_b &= \frac{2k}{a-b+c} = 14491360320 \\ r_c &= \frac{2k}{a+b-c} = 7245680160 \end{aligned}\right\}$$ The radii of its escribed circles.

$$\left\{\begin{aligned} r &= \frac{2k}{a+b+c} = 4226646760 \\ R &= \frac{abc}{4k} = 12830891950 \\ R_1 &= \frac{abc}{8k} = 6415445975 \end{aligned}\right\}$$ The radii of its inscribed, circumscribed, and nine-points circles.

4. The angles $\left\{\begin{matrix}144^\circ \\ 300^\circ\end{matrix}\right.$, or $\left\{\begin{matrix}72^\circ \\ 60^\circ\end{matrix}\right.$, or generally $\pm\frac{2n\pi}{5}$ and $\pm\frac{\pi}{3}$, where n is any integer, have this curious relation: The product of the cosines, the difference of the squares of their cosines, and the sum of the cubes of their cosines are all equal to the same quantity.

Thus, cosine 72°, or $144^\circ = \frac{-1\pm\sqrt{5}}{4}$. The cosine 60°, or $300^\circ = \frac{1}{2}$.

$$\left.\begin{aligned} \text{Now } \tfrac{1}{2} \times \frac{-1\pm\sqrt{5}}{4} &= \frac{-1\pm\sqrt{5}}{8} \\ \text{Also } (\tfrac{1}{2})^2 - \left\{\frac{-1\pm\sqrt{5}}{4}\right\}^2 &= \frac{-1\pm\sqrt{5}}{8} \\ \text{And } (\tfrac{1}{2})^3 + \left\{\frac{-1\pm\sqrt{5}}{4}\right\}^3 &= \frac{-1\pm\sqrt{5}}{8} \end{aligned}\right\} = .1545085, \text{ or } -.4045085.$$

5. The sum of the infininite series $\frac{1}{1^2}+\frac{1}{2^2}+\frac{1}{3^2}+\frac{1}{4^2}+\ldots$, is to the sum of the infinite series $\frac{1}{1^2}+\frac{1}{3^2}+\frac{1}{5^2}+\frac{1}{7^2}+\ldots$, as 4 is to 3.

6. To extend the subject in NOTES AND QUERIES (Vol. III, p. 148), the following two series of Pythagorean triangles have their hypothenuses in regular order:

I.			II.		
155	372	403	385	552	673
80	396	404	350	576	674
243	324	405	189	648	675
280	294	406	260	624	676
132	385	407	52	675	677
192	360	408	90	672	678
120	391	409	455	504	679
168	374	410	104	672	680

These are the only 2 sets of 8 triangles in a series in which the hypothenuses are in regular sequence ever obtained. They were found by Charles Kriele, of Pennsylvania, when aged, infirm, and nearly blind, and sent by him to the writer of this article.

7. It is not generally known that if h = the height in feet of any observer's eye from the plane on which he stands, and d = the distance in miles his vision extends on the earth, that $d = \frac{1}{2}\sqrt{6h}$.

Suppose the person's eye is 6 feet from the plane, then his vision will extend $\frac{1}{2}\sqrt{6 \times 6} = 3$ miles.

Again, suppose his eye is 600 feet above the plane, then his vision will extend $\frac{1}{2}\sqrt{6 \times 600} = 30$ miles.

8. It is an absolute fact that the greatest waste of tin a tinker need sustain in making the greatest pan possible from a square sheet of metal is just one-ninth of his material.

9. In a triangle, for data material, take—

1 area of triangle,	3 perpendiculars,
1 radius of inscribed circle,	3 angle-bisectors,
1 radius of circumscribed circle,	3 medial lines,
2 angles,	3 radii of escribed circles,
3 sides,	3 sides of inscribed squares.

Total, 23.

Considering any three of these 23 parts as known, the other 20 may be found; but it will involve the solution of just 1771 different problems to effect it for all the cases.

10. The Detroit *Free Press* gives this problem as an easy one for the young and inexperienced student to solve:

"A young lady who is out with her beau drinks four glasses of soda water at five cents each; two glasses of ginger ale at five cents each; eats three dishes of icecream at ten cens each; four pieces of cake valued at thirty cents, and throws out a hint for a box of candy worth fifty cents. What does she cost him in all?

The Dog Literature.

—o——o—

(Continued from November, 1886, page 178.)

The "Dog of Montargis" also deserves mention here, although the incident which led to his fame did not take place till the 14th century.* His detection of Richard de Macaire the murderer of his master, the encounter of the two in the lists before Charles VI, and the final victory of the dog, have become the subject of a popular melodrama, and a picture of the combat was for many years preserved in the castle of Montargis.

France also had the honor of giving birth to St. Hubert, the Patron saint of dogs. The saint, who is said to have been a nobleman of Aquitiane, passed his youth in the court of Theodoric III, but, renouncing worldly pleasures, he assumed holy orders, and, when St. Lambert bishop of Maestricht was brutally murdered A. D. 681, became his successor. He died in 727. A dog's mass in his honor was formerly celebrated with great magnificence at Chantilly, on each anniversary of St. Hubert's day.

The dog which no doubt played the most prominent part in the history of England, is Mathe, the greyhound that deserted Richard II for the Duke of Lancaster. Froissart thus describes the scene:

"Whenever the king rode abroad, the greyhound was loosed by the person who had him in charge, and ran instantly to caress him, by placing his two fore feet on his shoulders. It fell out, that as the king and the duke of Lancaster was conversing in the court of the castle, their horses being ready for them to mount, the greyhound was untied, but instead of running as usual to the king, he left him, and leaped to the Duke of Lancaster's shoulder, paying him every court, and caressing him as he was formerly used to caress the king. The Duke, not acquainted with this greyhouwd, asked the king the meaning of this fondness, saying, "What does this mean?" "Cousin," replied the king, "it means a great deal for you, and very little for me." "How?" said the Duke; "pray, explain it." "I understand by it," answered the king, "that this greyhound fondles and pays his court to you this day, as king of England, which you will surely be, and I shall be deposed; for the natural instinct of the dog shows it to him. Keep him, therefore, by your side, for he will now leave me and follow you." The Duke of Lancaster treasured up what the king said, and paid attention to the greyhound, who would nevermore

* St. Ambrose, in his *Hexaemeron*, mentions a murder at Antioch which was detected by a dog, and Cambrensis adds the circumstance of the duel. The ballad of "Syr Tryamoure," mentioned previously, is also founded on a very similar tale. S.-Baring Gould, in his *Myths of the Middle Ages*, discredits the entire legend.

follow Richard of Bordeaux, but kept by the side of the Duke of Lancaster, as was witnessed by 30,000 men."*

When the name of Chaucer is mentioned who is there that does not recall the Prioress with her "smale houndes?"

"that she fedde
With rosted flesshe, and melk, and wastelt brede,"

and the jolly monk with his greyhounds

"as swift as foul of flight."

Passing over the now extinct *L'Alant* and other breeds mentioned by Chaucer, as well as the praises bestowed upon the dog by the geographer Abraham Ortelius, the antiquary John Stow, and even by the hero of Zutphen, we must stop a little while on reaching that coarse and caustic old satirist, John Skelton, who sought to take refuge in the sanctuary of Westminster in consequence of his satires on Wolsey, and who thus revenged himself on the "butcher's cur," as he styled the cardinal.

"Our barrons be so bolde
Into a mouse hole they wolde
Runne away and creepe
Like a mainy‡ of sheep
Dare not loke out a dur
For drede of the mastiffe curre
For drede of the boutcher's dog
Wolde wirry them like an hog
For and this curre do gnar
Thry must stande all a far."

About this time, too, we find the dog extensively associated with his master in battle. Henry VIII included 400 soldiers that guarded a like number of dogs in the army which he sent to the Emperor Charles V against the king of France. The army of the Duke of Alva included a pack of blood-hounds, and the famous dogs of the Knights of Rhodes were mastiffs. Elizabeth sent 600 of these animals with the army of Essex into Ireland.

In the *Faerie Queene* there is frequent allusion to the dog, but, though Spenser passed a considerable portion of his time in Ireland he never mentions the noted Irish wolf-dog. We notice that the spaniel was used as an attendant of the hawk in the chase during his

* It should be remembered that the early greyhounds differed very much from those of the present day, strength and ferocity being essential qualities in them.

"A greyhounde should be headed lyke a snake,
Neckyed lyke a drake,
Fottyed lyke a catte
Tayled lyke a rate
Syded lyke a teme
And chyned lyke a breme."—*Wynken de Worde*, 1496.

† The finest quality of bread.

‡ A flock.

time,* but the poet mostly excels in the comparisons drawn between dogs and human beings. Thus :

> "And drawing both their swords with rage extreme,
> Like two mad mastiffs, each on other flew."†

Again, "Like to a spaniell wayting carefully,
Lest any should betray his lady treacherously."‡

And "Long they her sought, nowhere could they finde her,
That sure they ween'd she was except away;
But Talus, that could like a lime-hound winde her,
And all things secret wisely could bewray,
At lenhth found out whereas she hidden lay."§

It is however necessary to look to the writings of the great master of the Elizabethan age if we wish to find the most diversified illustrations of this animal ; so varied, indeed, they are perhaps not to be found in the works of any other writer in the world. In the *Recollections of Past Life*, by Sir Henry Holland, Bart., there occurs the following curious anecdote :

"At a dinner not long ago, Lord Nugent (the greatest Shakespearian scholar of his day), affirmed that there was not, in the whole series of the plays, a single passage commending directly or indirectly, the moral qualities of the dog. Thinking this to be impossible, I accepted a wager which Lord Nugent offered me on the subject, with the concession of a year to make my research. Even with the aid of several friends, I failed to find any such passage, and at the end of a year I paid the guinea I had lost. At a dinner at the Bishop of Exeter's some time afterwards, where I related the anecdote, Mr. Croker, with his wonted ingenuity, struck upon a passage which came nearest perhaps to the point; but it was an ingenious inference only, and would not have won me my wager."

Now in the plays of Shakespeare there are perhaps 300 allusions to the dog, and although space forbids us to enter upon any detailed analysis of the justice of the above assertion, it may not be uninteresting to the reader to have some of the dramatist's quotations laid before him, and thus he can form his own opinion.

One of the most beautiful quotations in the poet's works is found in *Henry V*, where the monarch compares the ardor of his troops before Harfleur, to the spirit of dogs :—

> "I see you stand like greyhounds in the slips,
> Straining upon the start," etc.

This species, it may be mentioned, is, on the whole, admirably discribed by Shakespeare. The following will suffice :

> "Like a brace of greyhounds
> Having the fearful flying hare in sight,
> With fiery eyes, sparkling for very wrath."—*3d Part Henry VI*, II 5.
>
> "Even like a fawning greyhound in the leash
> To let him slip at will."—*Coriolanus*, I, 6.

and others in *1st Henry VI, Taming of the Shrew*, etc.

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* Bk. III, cap. 8. † Bk. IV, cap. 2. ‡ Bk. V, cap. 6. § Bk. V, cap. 2.

To obtain some idea of the varieties known to Shakespeare, we have only to cite the two following passages :

" We are men, my Liege."

Macbeth replies—

" Ay, in the catalogue ye go for men,
As hounds, and greyhounds, mongrels, spaniels, curs,
Shoughs, water-rugs, and demy-wolves, are 'clept
All by the name of dogs : the valued file
Distinguishes the swift, the slow, the subtle,
The house-keeper, the hunter, every one,
According to the gift which bounteous Nature
Hath in him clos'd ; whereby he doth receive
Particular addition from the bill
That writes them all alike, and so of men."

In *King Lear* the old monarch says :

" The little dogs, and all;
Tray, Blanche, and Sweet-heart; see, they bark at me."

Whereupon Edgar replies :

" Tom will throw his head at them;—
Avaunt, you curs ! "

" Be thy mouth or black or white,
Tooth that poisons if it bite;
Mastiff, greyhound, mongrel grim,
Hound or spaniel, brache or lym;
Or Bob-tail like or trundle-tail;
You will make them weep and wail:
For with throwing thus my head,*
Dogs leap the hatch and all are fled."

The true beagle of Shakespeare's time was of the exact type of the great southern hound — slow, but of the most exquisite powers of scent—of which the great poet wrote perhaps the most perfect description that exists :

" My hounds are bred out of the Spartan kind,
So flewed, so sanded; and their heads are hung
With ears that sweep away the morning dew;
Crook-kneed and dew-lapped like Thessalian bulls,
Slow in pursuit, but matched in mouth like bells, etc."

Helena and *Launce* mention the ingratitude shown to the spaniel, and in other passages the poet depicts the quarrelsome disposition of the lap-dog, the cautious hound of the poacher, and the snarling cur. The mastiff, however, comes in for a large share of praise from the poet.

The general thanklessness of mankind to its most true servant is well set forth in the subsequent quotation :

" Get you hence instantly; and tell those friends,—
They have chose a consul, that will from them take
Their liberties; make them of no more voice
Than dogs, that are as often beat for barking,
As therefore kept to do so."

But however much we quote from Skakespeare, we cannot gather his own estimation of the dog from his plays, for in the latter he represents

* " In the ingenious Dr. Sampson's MSS. is an account of Oliver Cromwell's being set upon at Cambridge by two mastiffs, whereupon he set his back against a tree, and taking his head with both his hands, as if he would have flung it at them, frighted them away."—*Thoresby.*

all the characters of the human race but his own. The idiosyncrasy of Shakespeare himself is not seen in his immortal writings, unless we can form an opinion from those passages relating to combats in the bear-garden between bears and dogs. This place no doubt the poet frequented, as he was well acquainted with the proprietor,and his residence was in the vicinity.

And now follow a host of miscellaneous dogs associated with the history and literature of Europe. Thomas Otway tells us that he is a friend of the race,—

> " for they are honest creatures,
> And ne'er betray their masters, never fawn
> On any that they love not."

The Tudor and Stuart families were greatly attached to this animal judging from the quantity and variety of their canine pets. Who can forget the fidelity of the little spaniel that followed the ill-fated Mary Stuart to the block ? or the quaint letter of James I. to t he Duke of Buckingham in which he makes inquiries concerning the speed of his pack of hounds ? The King constantly addressed Buckingham as his "dog Steenie," the Earl of Salisbury as "my littil beagill," and the queen as his "deare little beagill." Charles I was very fond of dogs and defended them from abuse. His especial favorite was the greyhound, while his son doted on the spaniel, to a certain breed of which he has bequeathed his name. Even the grim Protector was very fond of his Coffin-nail. The "white little hound, with a crooked nose" which in 1572 awakened the Prince of Orange in time to save him from the murderous Julian Romero, in the employ of the Duke of Alva, now rests at King William's feet in his monument in the church at Delft.

It would be a difficult task to enumerate all the celebrities of the last three centuries who have evinced their partiality for the species either in their writings or by adopting them as companions. Sir John Harrington wrote an epigram to Momus in praise of Bungey ; Catharine de Medicis and Phoebe are inseparable ; Lord Bacon has made him the subject of one of his essays, and Drayton praises the shepherd's dog,—

> " Which, though as he his master's sorrow knew,
> Wagg'd his out tail, his wretched plight to rue."

Butler, Tickell, and Prior all contribute their praises, and even Gulliver himself was prompted to give minute instructions to the painter chosen to immortalize on canvas, Rover,—

> " Happiest of the spaniel race."

And who has not been amused on reading the Dean's inscriptions on the collar of the lap-dog Tiger ?

> " Pray steal me not ; I'm Mrs. Dingley's
> Whose heart in this four-footed thing lies."

Horace Walpole with his Patapan, and Sir Isaac Newton and Diamond, furnish two more examples of the affections arising between

eminent men and their pets. Mr. William Matthews in his charming work, "Hours with men and Books," very justly says — "so long as biography is written, or an essayist loves to point his moral with an anecdote, we shall hear the story of Newton and his dog Diamond, which destroyed the papers which the philosopher set himself so patiently to rewrite; and that he cut two holes in his study door for his cat and kitten to go out and in,—a big hole for the cat and a small hole for the kitten,—albeit both stories are myths, since neither purring puss nor sprightly poodle were allowed within the precincts of the mathematician's thought-hallowed rooms."

It is very difficult, perhaps impossible, to find a disparaging line to this animal throughout the whole of Pope's works, and an illustration remarkable for its beauty, and the wideness of its scope, on the intelligence of the canine race, is furnished in the oft-quoted lines:

"Lo! the poor Indian! whose untutor'd mind," etc.

Richardson has left us a portrait of the poet and his dog Bounce to whom he was greatly attached. Addison has pictured the hounds of Sir Roger de Coverley; Hamilton wrote a few lines on "a very plain and downright honest dog"; Goldsmith was prompted to bestow an elegy on him; Sterne gave him a place in the "Sentimental Journey," and Somerville, Smart, and Gay, have depicted the bull-dog, the blood-hound, and the mastiff, the latter of whom

"gloried in his limping pace,
The scars of honor seamed his face;
In every limb a gash appears,
And frequent fights retrenched his ears."

Hume wrote of Rousseau and his dog — "She (i. e. Theresa) governs him as absolutely as a nurse does a child. In her absence, his dog has acquired that ascendant. His affection for that creature, is beyond all expression and conception." The fidelity of the spaniel of Robespierre is equalled by that of the small Italian hound belonging to Frederick the Great, whom he usually carried about under his cloak. This dog accompanied his master through the entire Seven Years' War, and when the faithful animal died it was buried in the gardens of the palace of Berlin.

Admiral Collingwood, after his election to the peerage, seems to be dissatisfied with the conduct of his dog, for in a letter to his wife he says: I am out of all patience with Bounce; the consequential airs he gives himself since he became a 'Right Honorable' dog, are insufferable." The favorite dog of Lord Clare, the Irish Chancellor, caused great annoyance to Curran on a certain occasion. During an argument of Curran's, his lordship stooped down and began to caress the dog. Curran stopped short in the middle of a sentence; the judge started. "I beg pardon my lord," the advocate said sarcastically, "I thought your lordship had been in consultation; allow me to press upon your excellent understanding, that," etc.

The dog, too, figures to a considerable extent in modern painting. We have pictures of him from the time when Hogarth introduced his ill-tempered looking Crab in his own portrait (which certainly did not add much to its beauty) to the present day. Opie's bull-dog has perhaps never been equalled, and the same thing can be said of Landseer's Brutus, who takes part in "The Invasion of the Larder." The latter painter relates a capital story of a lady who desired him to transfer her black and-tan to immortal canvas. Just on the eve of the first sitting the dog mysteriously disappeared. The artist, moved by the lady's tears, undertook to recover her pet, and in looking over his list of men engaged in dog-stealing, singled out one whose weak point was black-and-tans. To this individual he expressed his desire for a dog whose characteristics he accurately discribed, and concluded significantly that he did not desire *a* dog something like that, but *the* dog precisely like that. The man of dogs returned in due course and stated that he could procure the animal,but not for a week. Being prevailed upon, however, he agreed to produce him within three or four days, and kept his word. "And now," said Landseer, "now that I have paid you for the dog, why did you not hand him over at first? You know you could have done so." "I know it, sir," replied the other, "I know it; but, you see, I had sold him to a very generous old lady who paid me my first price without winkin', and as her heart was bound up in the dawg I did not think it would be Christian-like to steal him before she had had the pleasure of him for at least a week."

Turning further north, we must first mention Burns with his "Twa dogs," Cæsar, "O' high degree," and Luath, "a ploughman's collie." Then comes Scott with his deer-hound Maida, the original of Bevis in *Woodstock*; Wolf, the deer hound in *The Abbot*; Ban and Buscar, the Lady Juno, Little Wasp, Little Elphin, in *Old Mortality*, Fangs in *Ivanhoe*, and Lufra,

"The fleetest hound in all the north."

To say nothing of the blood-hound that the minstrel sings of, and which Campbell likewise praises in *Lochiel*. The Ettrick shepherd had a favorite dog, named Sirrah, to guard his flocks, and there are numerous stories of his sagacity extant.

Cowper and Beau; Fox and Neptune; Peter Pindar and Tray; Byron and Boatswain; Wordsworth and Music; Lamb and Dash; how much these broken sentences express. The latter dog had been left by Lamb with a friend during the dog-days, and the gentle author of Elia wrote the following note to him:

"You cannot be too careful to watch the first symptoms of incoherence; the first illogical snarl—to St. Luke's with him. All the dogs here are going mad, if you believe the overseers; but I protest they seem to me very rational and collected. But nothing is so deceitful as

mad people, to those who are not used to them. Try him with hot water; if he won't lick it up, it is a sign—that he does not like it. Does he wag his tail horizontally or perpendicularly? Is his general deportment cheerful? Has he bitten any of the children? If he has, the children should be shot."

But the dog is a faithful attendant in the sick-room, and Mrs. Browning's Flush cannot receive too much praise.

"Other dogs may be thy peers
Haply in these drooping ears,
And this glossy fairness.

But of *thee* it shall be said,
This dog watched beside a bed
Day and night unweary,—
Watched within a curtained room,
Where no sunbeam broke the gloom
Round the sick and dreary."

Marryatt and Dickens have furnished us some remarkable canines. Who can forget Snarleyow, and the "Bull pup" of Percival Keene? Who does not recall to mind Bull's Eye the dog of Sykes whose characteristics are thus summed up by the Artful Dodger?

"He's a rum dog; don't he look fierce at any strange cove that laughs and sings when he's in company? Won't he growl at all when he hears a fiddle playing? And don't he hate other dogs as ain't of his breed? Oh, no!"

In *Barnaby Rudge*, Hugh, as he is being led to the scaffold, thinks of his dog, and resigns him to a new master, assuring himself that he will receive no ill treatment. We seem to discover a trace of humanity in the brutal hostler after all, when he predicts that "he'll whine at first, but he'll soon get over that." Boxer, Jip, Merrylegs, and Jerry's four dogs all claim our attention, as does that "great, hoarse, shaggy dog, chained up at the back of the house, and called Diogenes," whom we can never separate from little Paul Dombey.

In our own country we find that the eccentric Randolph of Roanoke was a great lover of dogs. Poe bewails his poodle Diana, and where would Rip van Winkle be, did we deprive him of Schneider? Bismarck and Tyras still flourish.

To sum up we have learned that the many good qualities of the dog are eagerly transferred in verse by the poet, and cause the birth of lasting friendships; and we would cease to wonder why this is so, were we all of the opinion of that great Wizard of the North who said:

"He forgets neither friend nor foe; remembers, and with accuracy, both benefit and injury. He hath a share of man's intelligence, but no share of man's falsehood. You may bribe a soldier to slay a man with his sword, or a witness to take life by false accusation, but you cannot make a hound tear his benefactor. He is the friend of man, save when man justly incurs his enmity." CAXTON.

ANSWERS TO QUESTIONS.

WHO BETRAYED A CITY? (Vol. III, p. 187.) Who was the person that betrayed a city, and asked as a reward the rings worn upon the fingers of the soldiers, and was crushed to death beneath their incumbent weight? B. F. BURLESON, Oneida Castle, N. Y.

In the semi-fabulous history of "Regal Rome," the maid Tarpeia is said to have betrayed the city to the Sabines, asking as her reward "what they carried on their arms," meaning the bracelets; but King Tatius wilfully misunderstood it, and so he and his soldiers crushed her to death beneath their shields. Another legend represents her as smitten with love for the Sabine King. This story, however, is a relic of Roman folk-lore, and nothing beside, like the kindred tale of Clœlia running away from "Lars Porsenna of Clasiour," it was probably devised to perpetuate the notion that Rome had never been conquered. Yet the existence of a patrician element entirely Sabine in the population, and of Etrurian sacred rites, indicates both peoples as becoming lords over the Latin commonalty. Ancient cities, or rather commonwealths, were never founded as Romulus and Remus are fabled to have began Rome. The colonists had their wives with them. Again, as in the pretended absence of women, Sabine girls are said to have been made wives by capture, so the maid Tarpeia would not have been left unweded; or if she had been, her Sabine blood would have led her to lead her countrymen into the city without requiring any bribe. A. WILDER, M. D., Newark, N. J.

CHAMPION, CHAMPAGNE, CHAMOMILE. (Vol. III, p. 188.) What is the pronunciation of each of these words? ORTHO.

Usage dictates the pronunciation of these three words as *tschámpeon*, *shampān*, and *kámomil*. Both *champion* and *champagne* are from the Latin *campus*, a field; but English practice often softens the sound of *c* or rather *k* into *tsh*. Compare *kirk* and *church*, *breek* and *breech*, etc. But *champagne* is from the French and retains the *sham* sound. Chamomile is from the Greek *chamai-mēlon*, and Latin *camomille*, but has accidentally escaped the arbitrary change. A. W.

ERRATUM. (Vol. III, p. 148.) The third paragraph should read:

The *difference* of the fractions ⅓ and ⅔ is the same as the *difference of their squares*, and the *sum of their cubes*.

INSCRIPTIONS ON MONUMENTS. (Vol. III, p. 187.) Will some one give the reason why many inscriptions on monuments, especially large ones, are usually without punctuation? For example, the Webster Statue in the State House Yard, Concord, N. H., and the Soldiers' Monument in Merrimack Square, Manchester, N. H.

ALICE G. ADAMS.

I know of no better reason than that of good taste and propriety. Punctuation is to avoid confusion and make clear the sense in writing; and if inscriptions are what they should be this necessity cannot exist. Besides punctuation destroys the dignity and freedom otherwise suggested and gives a sort of "gingerbread" air, wholly incongruous. An inscription to be read by the public for all time should presume entirely on its intelligence, and not at all on its stupidity.

The finest inscription I ever read is the one on the Soldiers' Monument on Boston Common, as follows:

To The Men Of Boston
Who Died For Their Country
On The Land And On The Sea
In The War Which Kept The Union Whole
Destroyed Slavery And Maintained The Constitution
The Grateful City Has Built This Monument
That Their Noble Example May Speak
To Coming Generations

One would as soon think of punctuating the planets as this inscription.

WILMARTH.

The Soldiers' Monument at Manchester, N. H., bears the following:

IN HONOR OF
THE MEN OF MANCHESTER
WHO GAVE THEIR SERVICES
IN THE WAR WHICH
PRESERVED THE UNION OF THE STATES
AND
SECURED EQUAL RIGHTS TO ALL UNDER
THE CONSTITUTION
THIS MONUMENT IS BUILT
BY
A GRATEFUL CITY

The inscription was composed by Henry W. Herrick, a designer and engraver, resident of Manchester.

Encircling the monument, on the band above, is the Latin phrase:

Dulce et decorum est pro patriâ mori.

It is sweet and glorious to die for one's country.

THE LONG WORDS. (Vol. III, p. 179.) The long words printed on the page indicated were taken from the Boston *Journal* of recent date. Our correspondent "DJAFAR" writes us that two of the words are spelled incorrectly; that the two chemical words should be:

Methoxyethyltetrahydrophyridine Carboxylic Acid.
Methylethylphenylammonium.

The chemical name for the new anæsthetic cocaine is

Methylicbenzometholethyltetrahydroppridine Carbonate.

This will be found mentioned in the Report on the Progress of Chemistry in 1885, prepared by H. C. Bolton for the Smithsonian Institution (p. 25, of No. 633).

A Boston physician thinks he has found the longest word in the English language, and published it in the Boston *Journal*. He found it in a medical journal, it being the chemical terminology for cocaine:

Methylbenzomethoxyethyltetrahydropyridinecarboxylate.

"LITTLE JACK HORNER." (Vol. III, p. 187.) Who was the "youthful Horner," known in modern times as "little Jack Horner?"
REMBRANDT ROBINSON.

Little Jack Horner, the celebrated personage in nursery literature, was the lad who carried the Christmas pastry containing the deeds of the monastery estates from the Abbot of Glastonbury to the King. The "plum" which he extracted was the deed of the manor of Wells, or Uells. (See Hallowell's "Nursery Rhymes of England," and Wheeler's "Noted Names of Fiction.") H. K. A.

"There is a tradition in Somersetshire that the Abbot of Glastonbury, hearing that Henry VIII had spoken with indignation of his building such a kitchen as the king could not burn down, sent up his steward, Jack Horner, to present the king with a suitable bribe, viz.: a pie containing the transfer deeds of twelve manors. Jack, lifting up the crust, abstracted from the dish the deed of the manor of Wells, and told the Abbot that the King had given it to him. Hence the nursery rhyme:

Little Jack Horner,
Sat in a corner (of a wagon)
Eating his Christmas pie;
He put in his thumb
And pulled out a plum (the title-deed)
Saying, 'What a brave boy am I.'"

WILMARTH.

FOUR GREATEST AMERICAN THINKERS. (Vol. III, p. 188.) In my judgment the four greatest American thinkers are Stephen Pearl Andrews, Jonathan Edwards, Ralph Waldo Emerson, and Andrew Jackson Davis. The first three are deceased, but their works still live.

The four American Transcendentalists, I should say, are A. Bronson Alcott, the Mystic-Artist; Ralph Waldo Emerson, the Philosopher-Prophet; Theodore Parker, the Preacher-Reformer; and Henry David Thoreau, the Poet-Naturalist. Will some one give the four greatest French Thinkers and Transcendentalists; also, German, in his (or her) judgment? E. B. H.

To my mind the world's four greatest men, if such an arbitrary classification is allowable, are Moses, Plato, Alfred the Great, and Ralph Waldo Emerson.

The four greatest men produced in America, are George Washington, Daniel Webster, Ralph Waldo Emerson, and Abraham Lincoln.

I quite agree with "E. B H." in his classification of the greatest American Thinkers and Transcendentalists, making only one change; instead of Andrew Jackson Davis, I should say Thomas Lake Harris.

The four greatest German Thinkers and Transcendentalists to my mind are Immanuel Kant, Johann Wolfgang Goethe, Georg Wilhelm Friedrich Hegel, and Jacob Boehme. While for the French I would name René Descartes, Victor Hugo, Michel Eyquem Montaigne, and Henri-Frederic Amiel. Kant's *Kritik Der Reinen Vernunft* cuts the world's worthy books down to a dozen. WILMARTH.

I can hardly admire the acumen of "E. B. H." in regard to "the four greatest American thinkers." Rowland G. Hazard of Rhode Island is peer to them all and probably more profound than any one of the number. I would hardly have thought to include Stephen Pearl Andrews or Andrew Jackson Davis in such a category, although Andrews was versatile and scholarly. I have imagined John Greenleaf Whittier as profound as Emerson.

The German thinkers are perhaps Kant, Goethe, Fichte, and Jacobi, and some credit is due to several others who are less honored. Usually the prophet is without honor in his own age and country; and even Sokrates was not esteemed great till he had drank the hemlock. Paracelsus is little honored or even understood, yet he deserved consideration. Spinosa, too, was a powerful reasoner. A. W.

JANNES AND JAMBRES. (Vol. II, p. 607. From what book or writings did Paul get the names of the two magicians of Pharaoh? He says, "Now as Jannes and Jambres withstood Moses." — *II Timothy* III, 8. We do not find the names in the Old Testament.

OBSERVER.

It is not altogether certain that these characters are alluded to anywhere in the Old Testament. Tradition, to be sure, sets them forth as the magicians whom Pharaoh set up against Moses, but these names are hardly Egyptian, but rather Semitic. Pliny (XXX, 2) has mentioned Moses, Jannes and Jotapes as founders of a magian theosophy and art, many thousand years after Zoroaster; and this Moses is named by Juvenal as author of an Arcane Book:

"*Tradidit arcano quaecunque Volumine Moses.*

This Moses seems to have been a Talmudist, in which case the others may have been his associates who had set themselves up against him, as Korah and the 250 representatives of the congregation did against the Great Lawgiver. (*Numbers* XVI.) Of course, the statement of the Gospel of Nicodemus must be taken for what it is worth.

A. W.

SYMBOLS OF THE FOUR ELEMENTS. (Vol. III, p. 179.) "DJAFAR'S" emblem is not quite perfectly described. The square denotes the earth; the circle, water; the triangle, fire; the crescent, air; and the oval, æther, or supernal atmosphere in which divine beings have their abode. The symbols were transmitted from one worship to another; the legends and myths being changed to fit the new conditions. The cross, the circle, the triangle, as well as their grosser equivalents, the stocks of trees, and stones, altars, etc., were religious emblems for thousands of years.

A. W.

"SINGLE-SPEECH HAMILTON." (Vol. III, p. 187.) William Gerard Hamilton, an Englishman, is generally known in biographical works as "Single-Speech Hamilton." How did he receive the compound appellation? On what, and when did he make his single speech?

ADELBERT.

William Gerard Hamilton was born in London in 1729, called "Single-Speech Hamilton," on account of his first and only speech in the English Parliament, Nov. 13, 1775, which caused a great sensation. He was chancellor of the exchequer in Ireland from 1765 to 1784, and made several eloquent speeches in the Irish Parliament. He was a valued friend of Dr. Johnson. H. W. H., Mt Carroll, Ill.

ANOTHER BOSCAWEN. (Vol. III. p. 187.) Is there any other town or place in the world that bears the name of *Boscawen*, than in New Hampshire? ALICE G. ADAMS, Boscawen, N. H.

There is a small island in the Pacific Ocean, in the "Navigator's group," called Boscawen; latitude 15° 50′ S. longitude 173° 35′ W.
WILMARTH.

JAWBONE TWICE. (Vol. I, p. 309.) In reading the verse found in Judges xv, 16, at first sight, about one-half of all who try, will read the word "jawbone" twice. The verse in King James's version is as follows:

"And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men."

I have consulted a few Bibles and find that in all, the word "jawbone" appears but once, save one published in 1826, namely:

"The Devotional Diamond Bible, with notes and reflections by Rev. William Gurney, A. M., Rector of St. Clement's Danes, &c., &c. London, 1821." Frontispiece is misplaced opposite Exodus XXVIII. Engraving of Rev. William Gurney bears this note, "Published by Jones & Co., Nov. 23, 1826, London." The Devotional Diamond Pocket New Testament is bound with it, with the following note: "Printed for and by J. White, John St., 1816." The books are embellished with about thirty engravings, each bearing note, "London, published by Jones & Co.," with different dates, all after 1821. Size of Bible, 5in x2¾in.; thickness, 1½in.
EDWARD MURPHY, 327 Alexander Ave., New York City.

Since receiving the note from this correspondent we have examined several translations in our library and find that the New Revised version has "jawbone" twice, and the word "smitten" for "slain." The translation by Julia E. Smith, of Glastonbury, Conn., published in 1876, reads:

"And Sampson will say, With the jaw-bone of the ass, a heap, two heaps, with the jaw-bone of the ass I struck a thousand men."

The Douay version (Catholic) which is from the Latin Vulgate, has,

"And he said, With the jaw-bone of an ass, with the jaw of the colt of asses I have destroyed them, and have slain a thousand men."

YPSILANTI. (Vol. III, p. 188.) What is the origin of the name of the town in Michigan called *Ypsilanti*? ORTHO.

Alexandro Ypsilanti raised the standard of revolt against the Turkish ascendency in Greece, prior to Marko Bo zzaris. The town in Michigan was named for him. A. W.

WITCH OF AGNESI. (Vol. III, p. 188.) The following equation, $x^3y=4a^2(2a-y)$, is known as the "Witch of Agnesi." Why is it so called? G. S. CLARK.

The first demonstration of this curve that has been published, that I know of, is found in "Analytical Geometry" by Donna Maria Gaetana Agnesi, Professor of Mathematics and Philosophy in the University of Bologna in the year 1748. I think the curve was discovered before that time, and was *vulgarly* called the *Witch*; and that it was called the "Witch of Agnesi," probably from the fact of her publication of its properties. T. P. STOWELL, Rochester, N. Y.

THE EPHESIAN LETTERS. (Vol. III, p. 188.) What are the epistles known as the "The Ephesian Letters," and who is the author of them? ANDREW SMITH.

I had supposed the "Ephesian Letters" to be a kind of Runic characters—whence their other designation of "Spells." Certain "barbarous names" or phrases were supposed to have mighty influences in telestic rites, even to fixing the stars in their places. Ephesus was the focus of magic or Persian theosophy. "The magic formulæ known everywhere by the term of 'Ephesian writings' (*grammata*) or spells," could hardly be considered as epistolary. Their authorship can therefore be imagined. A. WILDER, M. D.

ONE FIRST CAUSE. (Vol. III, p. 188.) Sir Thomas Browne, in his *Pseudoxia Epidemica*, says: "There is but *one* first cause, and *four* second causes, of all things (efficient, material, formal, and final), to which Plato adds a *fifth*, *exemplar*, or idea." Where in Plato's works is this statement found? G. S. CLARK.

Sir Thomas Browne seems to have followed Aristotle, who indicated all "second causes" as Material, Formal or Essential, Moving or Efficient, and Final. But it is apparent that the Final Cause, the *eidos*, was similar to the idea or exemplar of Plato. A. WILDER, M. D.

QUOTATION FROM WISDOM OF SOLOMON. (Vol. III, p. 188.) The Book of Wisdom (XVI, 17) says, "The world fighteth for the righteous." A certain writer has "The cosmos is the champion of the just" in quotation marks, giving the same reference. Will the original bear the latter translation? STUDENT.

Doubtless the two versions of the passage are both warranted by the original text and are identical in meaning: "The world or *kosmos* fighteth for, or is champion of the just. A. W.

"DOUGH-FACES. (Vol. III, p. 187.) Who called the friends of the Missouri Compromise, "dough-faces?" M.

John Randolph has the reputation of first denominating the Northern men "dough-faces" who supported or rather acquiesced in the Missouri Compromise. He was of cynic temper, a hater of his kind, ready at opprobrious epithets and utterances; and like other men of that region, heartily despised all Northern men, who for interested or even patriotic motives, consented to yield to the exorbitant requirements of Southern leaders, for the sake of peace. They were called dough-faces because they could be moulded like dough in the moulder's hands. A. WILDER.

REDUPLICATED WORDS. (Vol. III, p. 188.) Why is the word for "circle" reduplicated in nearly all languages? For examples: English, "circle"; Latin, "circus"; Greek, "kuklos"; Hebrew, "gilgal"? JOSEPHUS.

Why the word *circle* is reduplicated is easier to surmise than to demonstrate. "JOSEPHUS" might have increased examples. *Gilgal* in the Keltic, also *cyrc* or *kirk*, and our word *church* are of the number. The Latin is evidently a cognate dialect of the Keltic; and so *cyrc*, or stone circle became *circus* in Latin, and church in Saxon English. A circle was a sacred enclosure, and gilgals as well as dolmens and stonehenges were universal. The Vetal-worship of India still makes use of them.

There are many other analogous similarities in ancient languages. *Bema* a platform is rendered "high plain" in the Bible; *Chiton*, a coat or tunic in Greek, appears in Genesis III, 21, and other places. Our words *coat* and *cotton* have the same etymology. *Machaira* the Greek word for sword is also found in the Hebrew text of Genesis XLIX, 5. *Lamachos* (Homer), *Lamech*, and *Machir*, all mean expert with the sword. These examples are a few out of many. Doubtless the Aryan, Skythic, Æthiopic, and Semitic families of languages had a common origin, and are divergents of a first tongue.

A. WILDER.

"THE TACITURN." (Vol. III, p. 140.) Why was William "the tactiturn" called the Father of his Country? GIMEL.

William the taciturn led the military tribes of the Netherlands against the Spaniards in the reign of Philip II. Hence he was called the Father of his Country. A. W.

THE SECRET OF JESUS. I have often heard from the pulpit the words, "the secret of Jesus," as if he communicated some mystery to his apostles. Was such the case? REGULAR ATTENDANT.

This question can best be answered by a reference to the records of the Gospels and the apostolic Fathers of the Church. In Mark IV, 10 and 11, we read that "when he was alone, they that were about him with the twelve asked of him." He answered: "Unto you it is given to know the mystery of the kingdom of God." In Ephesians III, 3, Paul says: "He made known to me the mystery."

Clement of Alexandria, one of the Fathers of the Church, who died A. D. 220 left a work entitled *Stromata*, a very valuble miscellaneous work containing facts and quotations to be found in no other writer. He says in the Stromata, chapter V: "The Lord commanded in a certain Gospel, *My secret is for me and the children of my house.*"

Again, in his *Homilies* XIX, 20, he refers to the same command: "*Keep the mysteries for me and the sons of my house.*" Here he says it is contained in the Gospel in use among the Ebionites.

There are many divines who believe that a *secret* was actually communicated by Jesus to the apostles and they to their successors. The Mother Church claim to have received it, and will to perpetuate it.

We would advise our querist to read entire the work of Ernest de Bunsen entitled "The Hidden Wisdon of Christ and the Key of Knowledge, or History of the Apocrypha," in two volumes, octavo; Vol. I, pp. 479; Vol. II, pp. 515. London, 1865.

The preface of the work says that the object of the investigations on the origin and development of apocryphal tradition, and especially on the "Hidden Wisdom" of Christ, is to suggest a scriptnral solution of these all-important problems, and thus to further the knowledge of "the truth as it is in Jesus." The word Apocrypha in this connection means Secret Wisdom, and not that meaning usually attached to it as spurious or uncanonical.

Similarly the late Henry James wrote a work on the doctrines of Swedenborg, entitled "The Secret of Swedenborg: being an Elucidation of the Doctrine of the Divine Natural Humanity;" octavo, pp. 243. Boston, 1869.

Also, James Hutchinson Sterling wrote a work on Hegelian philosophy entitled "The Secret of Hegel," being an exposition of that profound philosopher's system; octavo, two volumes; London, 1873.

SUBLIME PRAYERS. (Vol. III, 40, 71, 186.) The following is the prayer of Henry D. Thoreau, an American author and philosopher:

"Great God, I ask no meaner pelf
Than that I may not disappoint myself,
That in my action I may soar as high
As I can now discern with this clear eye.

And next in value which Thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how Thou'st distinguished me.

That my weak hand may equal my firm faith,
And my tongue practice more than my tongue saith;
That my low conduct may not show,
Nor my relenting lines,
That I Thy purpose did not know,
Or overrated Thy designs."

Wacie the Caliph, who died A. D. 845, ended his life, the Arabian historians tell us, with these words:

"O Thou whose kingdom never passes away, pity one whose dignity is so transient." H. W. H.

PHILONIC, AND STRABONIC. (Vol. III, p. 140.) Authors speak of doctrines, principles, etc., as Platonic from Plato. Is it correct to use the "Philonic" as from Philo, and "Strabonic" as from Strabo, etc.? BELGRADE.

Philonic is correct, Philon being a Hellenic word; but Straborean would be more accurate with the Latin name Strabo. A. W.

EARTH-EATERS. (Vol. III, p. 140.) It is stated that in some parts of the world the earth is edible and is eaten by the natives. Where is this done? GIMEL.

Earth is eaten by the natives in some parts of Brazil and Colombia. It is not common earth, however, but contains the remains of animals, etc. A. W.

ISLAND OF ST. HELENA. (Vol. III, p. 140.) From whom is the island of St. Helena so called? Z.

St. Helena was named from the mother of Constantine. A. W.

THE MACEDONIAN ALEXANDER. (Vol. III, p. 140.) "In strategy, a Hannibal; in tactics, the Roman Cæsar; in battle, the Macedonian Alexander; Charles comprised the three in himself." What Charles was this? GIMEL.

I should suppose that Charles XII of Sweden to be the person here referred to. A. W.

POST-MORTEM CROWNING CEREMONY. (Vol III, p. 187.) What queen was crowned with full ceremony after her death?

PHILOS, Baltimore, Md.

Inez de Castro, queen of Pedro I of Portugal, to whom she was married January 1, 1347. The marriage was clandestine, as Pedro's father the king had already contracted him in marriage to a Spanish princess. Three years afterwards Inez was murdered by assassins instigated to the act by her father-in-law. When Don Pedro heard of her assassination he was beside himself with grief and rage. Two of the criminals afterwards fell into his hands, and were exposed to the most excruciating torture for three days and three nights, after which their hearts were torn out while the victims were yet living. Upon coming to the throne shortly after, Pedro had the body of his beloved Inez taken from the grave, placed on a magnificent throne, arranged in robes of royalty, and crowned "Queen of Portugal." The court was summoned and compelled to do her homage as if she were a living queen. One fleshless hand held the sceptre, and the other the orb of royalty. The next night there was a grand funeral cortege extending several miles, each person holding a torch. The crowned queen was escorted, as she lay in her rich robes, in a chariot drawn by black mules, to the royal abbey of Alcobaça for interment. Her monument is still to be seen there, and that of "Pedro the Just" is at the foot of it.

The present reigning house of Portugal is descended from Don Juan, the son of this princess. An attempt made by Phillip II of Spain to secure the throne of Portugal, by trying to prove the marriage of Inez illegal, was clearly the political reason of her posthumous coronation.

S. GRANT OLIPHANT, Newfield, N. J.

THE DOG IN LITERATURE. *Errata.* Page 173, line 5, for "it" read he; line 7, for "its" read his; page 174, line 26, for "(KYON)" read (KUON); page 175, line 12, for "Gargitios" read Gargittios; line 20, for "(PR-KYON)" read (PROKUON); line 23, for "Molosia" read Molossia; page 176, line 17, for "Ptemphanae" read Ptremphanae; page 177, line 1, for "Bolestan II" read Boleslaus II; line 38, for "Cinobeline" read Cunobeline; page 178, line 4, for "Fioun" read Fionn; line 6, after "Highland" insert proverb; line 20, after "likewise" insert too important; line 29, after "1205," insert and.

"*Lively Old Lady.*"

The following lines were found in a bundle of socks, sent by a "Lively Old Lady" in Amherst, N. H., to the U. S. Hospital, corner of Broad and Cherry Streets, Philadelphia, Penn., about twenty years ago. It appeared in a newspaper at that time, and passed out of mind. A subscriber to NOTES AND QUERIES (P. M. C.) sends it us asking that it be republished that it be more permanently preserved:

By the fireside, cosily seated,
With spectacles riding her nose,
The lively old lady is knitting
A wonderful pair of Hose.
She pities the shivering soldier,
Who is out in the pelting storm,
And busily plies her needles,
To keep him hearty and warm.

Her eyes are reading the embers,
But her heart is off to the war,
For she knows what those brave fellows
Are gallantly fighting for.
Her fingers as well as her fancy
Are cheering them on their way,
Who under the good old banner,
Are saving their country today.

She ponders how in her childhood,
Her grandmother used to tell—
The story of the barefooted soldiers,
Who fought so long and well.
And the men of the Revolution
Are nearer to her than us;
And that perhaps is the reason
Why she is toiling thus.

She cannot shoulder a musket,
Nor ride with cavalry crew,
But nevertheless she is ready
To work for the boys who do.
And yet in "Official Dispatches,"
That come from the army or fleet,
Her feats may have never a notice,
Though ever so mighty the *feet*.

So prithee, proud owner of muscle,
Or purse proud owner of stocks,
Don't sneer at the labors of woman,
Or smile at her bundle of socks.

Her heart may be larger and braver
Than he who is tallest of all,
And the work of her hands as important
As cash that buys powder and ball.

And thus while her quiet performance
Is being recorded in rhyme,
The tools in her tremulous fingers
Are running a race with Time.
Strange, that four needles can form
A perfect triangular bound,
And equally strange that their antics
Results in perfecting the round.

And now, while beginning "to narrow,"
She thinks of the Maryland mud,
And wonders if ever the stocking
Will wade to the ankle in blood.
And now she is "shaping the heel,"
And now she is ready "to bind,"
And hopes if the soldier is wounded,
It never will be from behind.

And now she is "raising the instep,"
Now "narrowing off at the toe,"
And prays that this end of the worsted
May ever be turned to the foe.
She "gathers" the last of the stiches,
As if a new laurel were won,
And placing the ball in the basket,
Announces the stocking is "done."

Ye men who are fighting our battles,
Away from the comforts of life,
Who thoughtfully muse by your camp-fire,
On sweetheart, or sister, or wife:
Just think of their elders a little,
And pray for the grandmothers too,
Who, patiently setting in corners,
Are knitting the stockings for you.

S. E. B.

ANSWERS to RIDDLES. (Vol. III, pages 52, 160.) The answer to the "Scripture Riddle," contributed by "J. A. B.," is *The whale that swallowed Jonah.* J. H. H. DEM., Hamilton, N. Y.

The answer to the "Riddle," contributed by "J. K. S.," is *A gentleman on horse-back and a lady behind mounted on a pillion*—an ancient mode of riding. L. A. N., Nashville, Mich.

Shorthand Writing.

The art of shorthand writing, may easily be acquired. The study and writing of it, instead of being a task, is felt to be a delightful recreation. It is an excellent means of imparting a correct pronunciation, and forms a valuable aid to the acquisition of knowledge. The system that we teach is that of Isaac Pitman, the inventor of phonography. Experience has shown that its principles may be mastered by most learners in a very short period of time. To obtian a thorough knowledge of shorthand requires from two to six months, according to the aptness of the learner, and the amount of time daily devoted to it. A daily practice of one hour in reading and writing, continued for about three months, will usually give a speed of from 50 to 75 or more words per minute, or from two to four times the speed of common writing. The average rate of speed of common longhand writing is from 20 to 30 words per minute—that of shorthand being from five to eight times faster. The average rate of public speaking is 120 words per minute. Some very deliberate speakers do not utter more than 80 or 90 words per minute, while others articulate 180 or more. Speakers, generally, however, articulate at the rate of about 140 words per minute. A speed of from 100 to 130 words per minute is the requsite for amanuensis work. A course of twenty lessons, in conjunction with the practice of an hour in reading and writing daily, will usually give a speed of from two to four times that of ordinary writing. To obtain speed, after the principles are mastered, is mainly a matter of practice.

Terms. The subscriber will give Twenty Lessons for $15.00, the necessary text-books furnished. Five or more may club together and receive Twenty Lessons for $12.00 each.

L. M. Gould, 70 Rumford St., Concord, N. H.

JOURNAL OF THE AMERICAN AKADEME. This journal has entered its third volume, is edited by Alexander Wilder, M. D., and is the organ of "The American Akadêmê," with headquarters at Jacksonville, Ill., of which H. K. Jones is President. The members of the Akadêmê are found in all the States of the Union. The journal's object is "to promote the study of Philosophic Truth and the dissemination of such knowledge with a view to the elevation of the mind from the sphere of this sensuous life into that of virtue and justice, and into communion with diviner ideas and nature." Vol. III, No. 1, for October, 1886, contains articles on "Ancient Symbolism and Serpent-Worship," by the editor, covering 21 pages, a most interesting paper. Conversations follow. A portrait of Plato is a frontispiece, and under it an extract from Emerson — "Out of Plato comes all things that are still written and debated among men of thought."

The journal is octavo, 24 pages, ten numbers a year, published at $2.00 a year. Address all orders, letters, and communications to Miss Emily Wing, Secretary, Box 101, Jacksonville, Ill.; or, Alexander Wilder, M. D., 565, Orange St., Newark, N. J.

New Books, Pamphlets, etc., Received.

THE WORKS OF JACOB BOEHME; with an introduction by a Graduate of Glasgow University. Vol. I. The Epistles. Glasgow: D. Bryce & Sons, 129 Buchanan Street. MDCCCLXXXVI. (A Reprint.)

The Epistles of JACOB BEHMEN *aliter*, Tevtonicvs Philosophvs. Very useful and necessary for those that read his VVritings, and are very full of excellent and plaine Instructions how to attaine to The Life of Christ. Translated out of the German Language. London: Printed by *M. Simmons* for *Gyles Calvert*, at the Black Spread Eagle, at the West end of *Pauls* Church, 1649.

Note. It is intended to Reprint all the Works of Jacob Boehme uniformly with this Volume. In the introduction to the next Volume, special attention will be given to the recent book by Dr. H. L. Martensen, "Jacob Boehme, His Life and Teachings: or, Studies in Theosopy." London, 1885. The widespread inquiry for books by THE MYSTICS, their scarcity, and their great spiritual importance, seem sufficient reason for this undertaking. All intimations relating to the above will be made in *Light and Life*, an Unsectarian Magazine of Mystic Literatare, published at 100 West George St., Glasgow, Scot.

This volume is small quarto in size, pp. 216, and contains the Five-and-Thirty Epistles. Translated into the Nether-Dutch out of Jacob Behmen's own hand-writing; and out of the Nether-Dutch into English. Bound in cloth; price six shillings, or $1.50, and may be had by addressing "LIGHT AND LIFE, 100 West George St., Glasgow.

Boehme was one of most remarkable cases of spiritual mediumship, in the highest sense; a man through whom the revealing of knowledge came unsought; he seemed not to understand while at the urgent dictates of an invisible guide he wrote what was communicated to him. Received from the publishers.

HANDY HELPS, No. 1. A Manual of Curious and Interesting Information; by Albert P. Southwick. New York, E. L. Kellogg & Co. 12mo. pp. 286. cloth. Price, $1.00. to teachers, 80 cents, and 8 cents postage.

The volume contains 500 questions of more or less interest to every person. Useful in the schoolroom, in the household, on a railroad journey, or at any time. Many queries are here answered when the desired information might requires days of search to find. Received from the publishers.

A MEMOIR OF JUDGE EBENEZER THOMPSON, of Durham, N.H., with some account of his parentage and offspring; by his great granddaughter, Mary P. Thompson. "Tell me what ancestors were thine." [*Farinata to Dante.*] "Inferno," Canto X. Printed for private circulation. Concord, N. H., 1886. 8vo., pp. 86. Received from Lucien Thompson.

LAND AND LEE IN THE BOSPHORUS AND ÆGEAN: or Views of Constantinople and Athens, and Notes on France and Italy. pp. 441.

DECK AND PORT, or Incidents of a Cruise in the United States Frigate Congress to California, with sketches of Rio Janeiro, Valparaiso, Lima, Honolulu, and San Francisco. pp. 408.

THE LAND OF GOLD, or The Events of a Residence of Three Years in California. pp. 456.

SHIP AND SHORE, in Maderia, Lisbon, and the Mediterranean, and Sea and Sailor. pp. 389.

These four books are written by Rev. Walter Colton late Chaplain of the United States Navy, and are from his own journal which he recorded from personal observation. They are interspersed with anecdotes and incidents which are of interest to the reader as affording a clue to the leading features of society, and traits of individual society. He says, in the preface of "Ship and Shore," he publishes his work in defiance of a profound maxim of his distant relative, the author of "Lacon," (C. C. Colton,) that "a writer who cannot throw fire into his works ought to throw his works into the fire." The "Deck and Port" was divided into chapters by the publishers who thought "the yarn would reel better if the thread be broken occasionally. The author says "the evil one himself is held accountable for the sins of half the world." The "Land and Lee" having withstood the crossfires of criticism in a long cruise on the open seas, has now come to the dry-dock for repairs. These works are good and entertaing reading for all classes. Published by Edson C. Eastman, bookseller, Concord, N. H. Four volumes, 12mo. Illustrated. Price, $6.00. Received from the publisher.

THE GEOGRAPHY OF GROTON, MASS. Prepared for the use of the Members of the Appalachian Club, on a proposed visit to that town, September, 18, 1886, by Hon. Samuel A. Green, M. D. 8vo. pp. 20. Groton, 1886. From the author.

THEOSOPHICAL SUBJECTS. Abridgment of Discussions held at the meetings of Aryan Theosophical Society, of New York and elsewhere. Nos. 1, 2, and 3, of the octavo sheets have been published and distributed, containing notes on discussions, answers to questions propounded. Sent to those interested on receipt of a few stamps by addressing the Secretary of A. T. S., Box 2659, New York City.

THE GREAT PYRAMID AND FREEMASONRY. A lecture delivered by Bro. John Chapman, P. P. G. D., Devonshire, England, in the Grand Lodge Room, Philadelphia, Pa. It is illustrated with plates from "Our Inheritance in the Great Pyramid," by Piazzi Smyth. Published by request. Proceeds of sale devoted to The Devon Educational Fund. 8vo. pp. 32. Price, sixpence. London, Geo. Kenning, 16 and 16a Great Queen St., W. C., and Robert Banks, Racquet Court, Fleet Street, E. C. Received from the author, Sheffield, England.

THE PERFECT AGREEMENT OF THE FOUR EVANGELISTS IN THEIR RECORDS OF THE LAST EVENTS OF THE LORD'S LAST DAYS ON EARTH. An Essay by Prof. E. M. Epstein, M. D., in the *Christian Quarterly Review* for October, 1886; 8vo, pp. 38. Columbia, Mo.

The author claims the discovery of a truth which Christians who do not know the Jewish writings never could know; that a fact is uncovered never dreamed of by Christians, namely, that the Jews at the time of Christ did not keep the Paschal-Lamb sacrifice and feast on the time appointed by Moses, but the Lord Jesus did, in strict accordance with Moses' appointment. It is erudite and interspersed with ample references to Scriptures, and quotations to substantiate his assertions. The *Review* is 30 cents a number. Received from the author, Bethany, W. Va.

BARTHOLDI SOUVENIR. A sketch of the Colossal Statue presented by France to the United States. "Liberty Enlightening the World." 1876–1886. Commomorative Monument of American Independence. Illustrated. Quarto, pp. 36. Received from D. M. Drury, Williamsburgh, N. Y.

"LET REASON RULE." A liberal poem of thirteen verses, written by Marshall O. Waggoner, Toledo, O. It is written to counteract the superstition of the present day to which the religious portion of society are too much given. From the author.

"WOMAN UNVEILED." A facetious poem of sixteen verses prepared for a local entertainment at Bryant's Pond, Maine; written by "Calchas," and privately published in sheet form. From the author.

MAINE FARMERS' ALMANAC, FOR 1887. This is No. 69 of this ever-welcome annual visitor, by Daniel Robinson. It contains the usual department of mathematical problems and solutions. Published by Charles E. Nash, Augusta, Maine. Price 10 cents.

SMITH'S PLANETARY ALMANAC AND WEATHER GUIDE FOR 1887. This is a continuation of Vennor's Almanac, being the tenth of the series. Published by Walter H. Smith, 31 Arcade St, Montreal, Can.

OLD FARMER'S ALMANAC FOR 1887, No. 95, by Robert B. Thomas. Price 8 cents. Sold by Thos. W. Lane, Antiquarian Bookstore, 16 Hanover St., Manchester, N. H.

LEAVITT'S FARMER'S ALMANAC FOR 1887, No. XCI, published by E. C. Eastman, Concord, N. H. Price 8 cents. Sold by the publisher, and Thos, W. Lane, Antiquarian Bookstore, Manchester, N. H.

N. H. REGISTER, FARMERS' ALMANAC, AND BUSINESS DIRECTORY, for 1887, containing the usual business, state officers, institutions, societies of New Hampshire. Price 25 cents. Sold by Thomas W. Lane, Antiquarian Bookstore, Manchester, N. H.

New Exchanges.

THE PHONOGRAPHIC MAGAZINE. The first number of the new monthly contains an article by Benn Pitman who will be among its regular contributors. Spelling reform is to receive due attention as every phonographer is a conscious or an unconscious advocate of the spelling reform, and matters pertaining to this subject cannot fail to be of interest. Articles on Phonetics, the law of graphic motion and their application to shorthand will receive attention. Octavo, $1.50 a year. Address, "Phonographic Institute," Cincinnati, Ohio.

THE MENTOR. This new shorthand magazine has reached our table. Its pages are departmental, well filled with fresh information from the various fields of the phonographic world. It is published in the Graham system, but will interest all shorthanders. Its motto is "Non a qvo, sed qvomodo." Octavo, monthly, $2.00 a year. Edited and published by F. G. Morris, Easthampton, Mass.

THE PATH. A magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the study of Occult Science, Philosophy, and the Aryan Literature. A series of chapters on "Sufism, or Theosophy from the standpoint of Mohammedanism," by C. H. A. Bjerregaard, of New York, is being published in its pages, which is of deep interest to occult students. Other articles in November number, are "The Common-Sense of Theosophy." "Theories about Reincarnation and Spirits," "Poetical Occultism," "Hindu Symbolism," etc. Edited by Wm. Q. Judge. Octavo, monthly, $2.00 a year. Published by A. H. Gebhard, P. O. Box 2659, New York City.

LIGHT AND LIFE. An unsectarian magazine of Mystic Literature. "Mysticism properly understood represents the spiritual side of life." Published in octavo, monthly, three shillings a year, at 100 W. George Street, Glasgow, Scotland. The same office publish the works of Jacob Boehme in quarto volumes. "His Life and Teachings, and Studies in Theosophy," by the late Dr. Hans Lassen Martensen, are being published in chapters in the magazine.

THE SCIENTIFIC AMERICAN, published by Munn & Co., New York, during the past forty years, is, beyond all question, the leading paper relating to science, mechanics, and inventions, published on this continent. Each weekly issue presents the latest scientific topics in an interesting and reliable manner, accompanied with engravings prepared expressly to illustrate the subject. The *Scientific American* is invaluable to every person desiring to keep pace with the inventions and discoveries of the day. See advertisement on cover of this issue.

THE KINGDON. A monthly magazine devoted to Full Salvation and the "Deep Things of God." Edited by R. Kelso Carter. Quarto, monthly, $1.00 a year. Kingdom Publishing Co., Chester, Penn.

THE EARTH; Scripturally, Rationally, and Practically Described. A Geographical, Philosophical, and Educational Review, Nautical Guide, and General Student's Manual. This monthly is published in the interest of those who maintain that "the Earth is not a Globe," but flat. Quarto, fortnightly, three shillings a year. Published by John Hampden, Belham, Surrey county, England. Agent in United States, John Lindgren, 90 S. First St., Brooklyn, N. Y.

SCIENTIFIC ARENA. (Successor to THE MICROCOSM, Founded 1881.) Devoted to the investigation of current philosophical teaching, and its bearing on the religious thought of the age. A Wilford Hall, editor, founder of the Substantial Philosophy. Quarto, monthly, 50 cents a year. Hudson & Co., publishers, 23 Park Row, New York City.

THE MENORAH. A monthly magazine, being the official organ of the B'nē B'rīth, edited by Benjamin F. Peixotto, ex-consul of the United States to Roumania and France. The magazine will defend Judaism abroad or at home. It will seek the promotion of the moral, social, and intellectual character of the Jewish race, in Literature, Science, and Art. Octavo, $2.50 a year. Address Menorah Publishing Company, 39 Broadway, New York City.

'ARDIN. This monthly quarto in the Greek language commenced August, 1886. Devoted to the exposition of all matters for the elevation of Man, advancement of Truth, and Immortality. Its motto is "The Truth shall make you Free." — *Jesus.* (John VIII, 32.) Vol. I (Tomos A'), No. 4 (Phullon 4) for November (Noembrios), 1886, is received. Addresse, "Rédaction ARDIN Athènes Grèce.

LIBRARY NOTES. Improved Methods and Labor-Savers for Librarians, Readers, and Writers. Edited by Melvil Dewey. A quarterly magazine in octavo form for Librarians, Clerks, and all persons connected with reading, writing, or using books. $1.00 a year. Address Burêau, Boston, Mass.

THE MASONIC REVIEW. A monthly for the Craft. Edited by Bro. Henry D. Moore, 32°. This magazine is filled with history Msaonic, tradition, lore, tidings, current news, etc. Now in its 66th volume, 64 pages monthly, octavo, $2.00 a year. Wrightson & Co., publishers, 13 W. Fourth St., Cincinnati, Ohio.

THE MASONIC ERA AND ANALECTA. A Monthly Journal published at $2.00 a year, by Bro. W. H. Peckham, 33°, 4 to 6 Liberty Place, New York. Devoted to interests and exposition of the Cerneau branch of the A. & A. S. Rite. Commenced March 15, 1886. Vol. II will be completed with February 15, 1887.

THE LIBERAL FREEMASON. A monthly magazine for the Fraternity and all interested in Masonry. Edited and published by Alfred F. Chapman, 223 Washington St., Boston, Mass. $2.00 a year.

WANTED.

The following books and pamphlets are wanted by the editor of NOTES AND QUERIES. State price and condition. Books and pamphlets, in all departments of literature, to sell or exchange.

Volume I NOTES AND QUERIES, July, 1882 to February, 1884, 20 Nos. will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Inter-Ocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop," for 1879, published at the same office. Or, either Vol. II, March, 1884, to December, 1885; or, Vol. III, January, 1886, to December, 1886, will be given if any one so desires.

Animal Portraits of Character with the Analogues of Sound and Color. Industrial Organization and Passional Equliibria. Practical Education. All by M. Edgeworth Lazarus, M. D., and published in New York, about 1854. State price and condition.

Wanted.

Annual Proceedings of the Supreme Council of the Sovereign Grand Inspectors-General of the 33d and last Degree, Ancient Accepted and Scottish Rite for Northern Masonic Jurisdiction of the United States of America, Session of May 20, 1863. Volume III.

Also, Proceedings of Grand Chapter of New Hampshire, A. F. & A. M., for 1826, 1841 42, 1843-44, and 1847-48.

Also, Proceedings of Grand Lodge of New Hampshire, I. O. O. F., for July 9, 1844; February 5, 1845; February 25, 1845; August 6, 1845; August 15, 1866. Grand Encampment of N. H., I. O. O. F., for February 3, 1846; August 4, 1846; February 2, 1847; August 16, 1847; August 14, 1848; August 21, 1849; August 23, 1850; August 18, 1851; August 16, 1852; August 15, 1853.

Also, Proceedings of N. H. Press Association, for 1870.

Also, Proceedings of N. H. State Grange, for 1874, and 1875.

Address, stating price and condition, H. P. Glidden, Dover, N. H.

For Sale.

A few copies of the the Hermetic work—*The Virgin of the World*—has been imported from the publisher, Robert H. Fryar, Bath, Eng., by the editor of NOTES AND QUERIES. A copy bound in red cloth sent on receipt of $1.50. Address "Editor, NOTES AND QUERIES, Manchester, N. H.

The Platonist.

A Exponent of Philosophic Truth. Esoteric Christianity is identical with True Philosophy. "Platonism is immortal because its principles are immortal in the Human Intellect and Heart." This large monthly quarto is edited by Thomas M. Johnson, Osceola, St. Clair County, Missouri. Terms, $2 00 a year, in advance. Vols. I and II, unbound, $4.00; bound, $5.00.

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The Virgin of the World.

This is a cheap edition of the work, being the second volume of the Hermetic work. Quarto in size, printed in old-faced type, on ribbed paper, of the scholarly, annotated translation, of this charming Hermetic, Esoteric Allegory, with valuable notes, essay, introduction, and preface; beautifully enriched with fac-similes from oriental antique gems, sculptures, paintings, etc. Price, post free, four shillings. Address Robert H. Fryar, Bath, England.

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THE BIZARRE.

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of the earth have many tongues, those of heaven but one."
— *Henry Carey.*

VOLUME IV.

CONDUCTED AND PUBLISHED BY
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MANCHESTER, N. H.
1887.

" Say, first of God above, or Man below,
What can we reason but from what we know?
Of Man, what see we but his station here,
From which to reason, or to which refer?
Through worlds unnumbered though the God be known,
' Tis ours to trace him only in our own.
He, who through vast immensity can pierce,
See worlds on worlds compose one universe,
Observe how system into system runs,
What other planets circle other suns,
What varied beings people every star,
May tell why Heaven has made us as we are.
But of this frame, the bearings and the ties,
The strong connections, nice dependencies,
Gradations just, has thy pervading soul
Looked through? or can a part contain the whole?
Is the great chain that draws all to agree,—
And, drawn, supports—upheld by God, or thee?"

PREFACE.

We are told by Aaron Hill that "one must be well mounted who is for leaping the hedges of custom." The beaten way is usually the best, and always the safest. Therefore, it becomes us to make the usual remarks by way of preface. If one hundred years ago was an "age of discovery," as then claimed by an author, how much more is the present, an age of discovery and invention. Diogenes proved that there is motion by walking; but we are easily convinced that there has been progression by comparison.

Happy is the person who lives in the age of cyclopædias, lexicons, magazines, newspapers, reviews, extracts, etc., so that each and all can gather the fruit of knowledge for themselves. Everything should be in order. The digressions, here and there, into which one is led by his thoughts, should not interrupt the seeker after wisdom. It should not be said of a writer that he wandereth from his subject. In a journey to be performed "from Dan to Beer-sheba," there must be occasionally a halt for observation. Matters will arise contingent to the subject, correlative to it, or excrescent from it. The gravities and levities of the subject of many authors, the opinions of men and things; speculations, moral and political, physical and spiritual, philosophical and religious, each blending with each, and all in all; and many times comprised in an &c. The true worshipper will exclaim with Robert Green—

> "Mnemosyne hath kissed the kingly Jove,
> And entertained a feast within my brain."

Many of these thoughts have been produced for the entertainment of the general reader, for the recreation of the busy one, for the amusement of the young, for the contentment of the old, for the pleasure of the wise, and the approbation of the good. We do not

pledge ourself to more than we can perform, and this the readers can have within reasonable limits, and in proper time, provided we are not prevented by the evils incident to human life. Life is brief, and yet Young exclaims, "How much is to be done!" We have no monuments or pyramids to build in stone. Quarles well illustrates the life of man by the following poem, found in the first edition of his works:

1.
Behold,
How short a span
Was long enough of old
To measure out the life of man!
In those well-tempered days, his time was then,
Surveyed, cast up, and found but threescore years and ten.

2.
Alas,
And what is that!
They come and slide and pass
Before my pen can tell thee what.
The posts of life are swift, and having run
Their seven short stages o'er, their short-lived task is done.

This volume, like it predessors, is filled with a large variety information on familiar and unfamiliar subjects, and we trust it has been perused with pleasure and profit by the many thousand readers of NOTES AND QUERIES. This volume is accompanied with a very full cross-reference index to Volumes III and IV which are paged consecutively.

S. C. & L. M. GOULD.

MANCHESTER, N. H., December. 1887.

Questions and Answers.

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Vol. II.	No. of questions published, - - - - -	491
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Geometrical Axioms.

1. Things that are equal to the same thing, are equal to each other
2. If equals be added to equals, the sums will be equal.
3. If equals be subtracted from equals, the remainders will be equal.
4. If equals be added to unequals, the sums will be unequal.
5. If equals be subtracted from unequals, the remainders will be unequal.
6. If equals be multiplied by equals, the products will be equal.
7. If equals be divided by equals, the quotients will be equal.
8. The whole is greater than any of its parts.
9. The whole is equal to the sum of all its parts.
10. All right angles are equal.
11. Only one straight line can be drawn between two points.
12. The shortest distance between two points is a straight line.
13. Through a given point, only one line can be drawn parellel to a given line.

Geometrical Postulates.

1. A straight line can be drawn between any two points.
2. A straight line may be prolonged to any distance.
3. If two lines are unequal, the length of the shorter may be laid off on the longer.
4. A line may be bisected ; that is, divided into two equal parts.
5. An angle may be bisected.
6. A perpendicular may be drawn to a given line, either from a point without, or from a point on the line.
7. A line may be drawn, making with a given line an angle equal to a given angle.
8. A line may be drawu through a given point, parellel to a given line.
9. A circle can de described, having it center at a given point, an with any given radius.

THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Go on, and the Light will come to you." —*Jean D'Alembert.*

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NOTES AND QUERIES,

WITH ANSWERS.

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"It is more blessèd to give than to receive." — JESUS SON OF JOSEPH.

VOL. ~~VI.~~ JANUARY–FEBRUARY, 1887. NOS. 1–2.

Political Epithets, Mottoes, Etc.

[Communicated by M. O. WAGGONER, Toledo, Ohio.]

ABOLITIONIST. One who favors the emancipation of the colored slaves.

ALL QUIET ON THE POTOMAC. Expression used during the rebellion of 1861 as to the condition of the army.

ALMIGHTY DOLLAR. The conceded *power in politics* in this country.

AMERICAN BASTILE. Prisons containing the "Prisoners of State," during the southern rebellion—so called.

AMERICANISM. A principle established during the American Revolution that Americans should rule America. Washington ordered: "Let none but Americans be but on guard tonight." And at a later date, Thomas Jefferson "Wished an ocean of fire rolled between the Old World and the New." Another principle of that period was — "Eternal vigilance is the price of Liberty." And let the American be vigilant that the *alien* seize not his birth-right. An opposition to the naturalization of foreigners until they have resided in this country twenty one years.

AMERICAN KNOW-NOTHINGS. A secret organization established in 1853, in New York City by Ned Buntline; with signs, grips, and passwords, such as "How are you, Sam;" "What's the time?" "I don't know," etc.; with the following as their chief governing principles: 1. Repeal all naturalization laws. 2. None but native Americans

for office. 3. A pure American common school system. 4. War to the hilt on Romanism; and in various ways the principles were manifested among them as follows:

America for the Americans, and Americans shall rule America. We have had enough of "Young Irelands," "Young Germanys," and "Young Italys;" the sons of the soil shall rule the soil. We have had enough of insolent alien threats to suppress our "Puritan Sabbath," and amend the constitution, etc.

AMNESTY OATH. Sometimes, by the "confederates," called Damnasty Oath, which they were compelled to take to reinstate themselves as citizens of the United States, and which Jefferson Davis emphatically refused to take.

ANNEXATIONIST. One favoring annexation of new territory to the United States at any hazard.

ANTI-FEDERALIST PARTY. They who opposed in 1788 the adoption of our constitution, which at that time was designated the Federal Constitution.

ANTI-MASON. Opposed to Freemasonry, and one of a political party organized about 1825.

ANTI-SLAVERY PARTY. They who were hostile to slavery.

AVAILABLE. We would prefer "Henry Clay" for President, but we think he is not *available*, and it has since become the watchword among the wiley politicians.

BALLOT-BOX STUFFING. Fraudulent manipulation of the ballot box.

BARN-BURNERS. The young democrats of New York State who, in former times, opposed old Hunkerism. The story of the old Dutchman who burned his barn and other buildings to rid himself of rats, gave rise to the name.

BEAST BUTLER. A nickname given Gen. B. F. Butler by Brick Pomeroy.

BETWEENITY. A politician undecided; — "on the political fence."

B'HOYS. Originated in New York City in 1837 among the young whigs.

> "Then come every friend of the Union,
> Come old men, and come ye b'hoys,
> Let's go it for Old Rough and Ready,
> Who never was scared at a noise!"

BIG-DOG-IN-THE-TAN-YARD. Nickname for bullying, and boss politicians.

BLACK JACK. Nickname for John A. Logan. Also, yellow fever.

BLACK REPUBLICANS. Those who favored the war of 1861 for the suppression of slavery.

BLEEDING KANSAS. So called from troubles growing out of political differences on the slavery question.

BLUE-BELLIES. Boys-in-Blue, so called by confederate soldiers.

BLUE-BOOK. Book with names of United States officials and salaries, similar to English Red-Book.

BLUE-LAW STATE. Connecticut.

BLUE LAWS OF NEW ENGLAND. Referring chiefly to the odious code of Connecticut passed in 1650.

BLUE LIGHTS. Connecticut Federalists, who were charged with treason; as is said, very unjustly.

BLUE-SKINS. Applied to those who advocated the Blue Laws of Connneticut.

BOLTERS. Those who bolted from their party allegiance on account of "soreheadism," after the manner of mugwumps.

BOODLE. Cash collected for electioneering use.

BOODLERS. Those who dispense the "boodle."

BORDER-RUFFIANS. Those who endeavored to force slavery into Kansas.

BOUNTY-JUMPERS. Substitutes for drafted soldiers who received bounties and deserted—as a business!

BOURBON DEMOCRATS. Those with a mixture of the old Jacksonian and Southern-ocracy.

BOYS-IN-BLUE. Those who wore blue in opposition to "Butternut."

BREVET HELL. Summary mode of disposing of obnoxious prisoners, or parties, in the last war, called consigning the scallawags to a *Brevet Hell*. A linching on the sly.

BUCKTAILS. Party connected with "Tammany" New York 1815, opposing D. W. Clinton, and who wore a portion of a deer's-tail in their hats.

BUNCOME OR BUNKUM. A Bully-ing style of electioneering.

BUNGTOWN COPPER. A coin made at a town called Rehoboth in Massachusetts, but nicknamed "Bungtown."

BUTTON-HOLING. A peculiar mode of electioneering by smiling, shaking hands, and taking one by the *Button-hole*.

BUTTERNUTS. Those who wore butternut in opposition to the "Boys in Blue."

CABOODLE. Originated in the days of Sam Medway, in Hamilton County, Ohio, regarding election districts, when the *Ohio State Journal* said that *the whole caboodle* will be governed by dictation of Ohio Sam.

CAPITAL AND LABOR. Much used of late in connection with Tariff discussions and by the labor organizations in connection with labor strikes.

CARPET-BAGGERS. Northern fellows, *carpet-bag* in hand, in the south after the rebellion; searching for a lucrative lay-out.

CATAWAMPOUSLY, OR CATAWAMPTIOUSLY. Fred. Douglass said 'twas cowardly to fear being *catawampously* chawed up by 3000 slave-holders.

CAUCUS. Preliminary meeting prior to meeting in convention to nominate candidates.

CHANGED HIS BASE. A polite and evasive way some Generals had of reporting his unfortunate forced retreat.

CHICKEN PIE. Southern term growing out of the necessary expenses to obtain from legislators and newspapers desired legislation, and the publications desired as popular opinions.

CLEAN TICKET. He went the *clean ticket*—no split.

COALITION. A union of two party factions for the purpose of accomplishing what they failed to do separately, and to divide the spoils after the battle.

COCK-TAIL. A beverage used during election campaigns.

CONFEDERATE MUSIC-BOX. An inferior-made confederate army wagon made of unseasoned timber, which creaked loudly in its joints.

CONGRESS. Governmental Legislatures. Continental Congress 1774. Federal Congress 1781. Congress of the United States first met 1789.

CONTENTED LICKSPITTLE. Northern abettors of slavery, frequently called dough-faces.

CONSCRIPT. Brought in under the draft.

CONTINENTAL DAMN. Term applied to the old continental money.

CONTRABAND. Originally called a Nigger, then Negro, Darkey, Unbleached American, a *contraband*, and now Colored-man or Freedman.

COOPING VOTERS. Confining under various pretences a number of fellows who vote for "boodle" and wining and dining them till they "vote" according to wishes of the "*Coop-manager*."

COPPER-HEADS. Democrats who hissed at violent Union Men, of all parties, but favored the secesionists.

CORRUPTION. A lubricating oil used by politicians, chiefly to grease the government machinery.

COTTONOCRACY. Applied to wealthy New England cotton manufacturers, also to the wealthy Southerners.

COUPONS. The valuable, as well as ornamental, appendages attached to bonds, especially Government bonds.

COWBOYS. Tory partisans during American Revolution who favored the American Cause.

CREDIT MOBILIER. A political speculating organization of unsavory fame, whose members, for the purpose of disposing of the stock (chiefly among members of Congress) claimed it to be a grand plan to advance the Mining and Railroad interests. But the result to many, who invested in the stock was not only politically and financially, but morally discouraging.

DARK-HORSE. When in convention, the candidate considered the most "available" and popular fails to receive the nomination, and some one, not before mentioned, as a candidate, is sprung in upon the convention and is nominated, he is called the *dark-horse*.

DARNATION. A substitute for *Damnation*, employed by defeated religious politicians.

DOUGH-FACES. Contemptuous epithet applied to northern abettors of negro slavery; also to southern men false to the principles of southern slavery.

DYED-IN-THE-WOOL. In 1847 Democrats claimed General Taylor as a democrat *dyed in the wool*.

DEAD-LOCK. When the members of a convention, assembly, etc., fail to elect either or any candidate on account of a tie-vote, or fail of a majority-vote, and this voting continued from day to day, or from week to week, neither party conceding or yielding to the other — this is called a *dead-lock*.

EAGLE. A twenty dollar gold coin; also our National Emblem.

EMANCIPATION PROCLAMATION. Issued by Abraham Lincoln as a war necessity in 1862.

EMPIRE STATE. New York on account of the enterprise of its people is called the *Empire State*.

ENGAGE. All military and and civil officials in Rhode Island, instead of swearing to perform the duties of their office, *engage* so to do.

ENTHUSE. To fill with enthusiasm; the people did not *enthuse* sufficiently to elect our candidate.

FEDERAL. The United States compact between several States and union of same; each surrendering part of its power to the central authority.

FEDERAL CURRENCY. The decimal United States legal currency.

FEDERALISTS. The friends of the constitution at its formation and adoption.

FREE-TRADE PARTY. Those opposed to a tariff on imported goods of all kinds, and in favor of a repeal of what is commonly called a protective tariff.

FIAT MONEY. The United States Greenback and other currency issued on the credit of the United States instead of a specie basis.

FIGHT IT OUT ON THIS LINE. A common expression used at commencement of Rebellion among the Northern leaders.

FIRE-EATERS. Extreme pro-slavery advocates in the south, and the ultra-abolitionists of the northern states.

FRACTIONAL CURRENCY. United States paper currency of less denomination than one dollar.

FREE-SOILERS. Those in favor of preventing the admission of negro slavery into territory that has not been admitted into the Union, and never had slavery established within its borders.

GRANITE STATE. New Hampshire,—because of such quantities of *granite* therein.

GREENBACKS. United States legal tender notes, issued soon after the breaking out of the late civil war; their distinguishing color being green.

GREENBACKERS. A party advocating the sole issue and use of Greenbacks as currency of the United States, as a money and making it a legal-tender for all purposes—organized in 1876, and nominating and voting for the great and good man — Peter Cooper — for President.

GERRYMANDERING. Unfairly dividing a state into representative districts by the party power, to the detriment of the other party. First done in Massachusetts in 1811.

GO THE WHOLE HOG. The democrats have probably carried their whole ticket, for they always *go the whole hog*, and never scratch a ticket—1844.

GUBERNATORIAL. Referring to government or a governor.

GUERILLAS. Marauding murderous bands of Bush-whackers who were frequent throughout the south during the recent rebellion. Derived from Spanish—*guerra* (war).

GULF STATES. Those bordering on the Gulf of Mexico, viz., Florida, Alabama, Mississippi, Louisiana and Texas.

HALF-BREEDS. Those who sustained President Garfield in his course in connection with Roscoe Conkling and his *stalwart* action in resigning his seat in the Senate with his co-worker Platt.

HARD-SHELL DEMOCRATS. A political party of 1853. Hard-shells, who favored and embraced the Cass-Hunkers of 1848, and the Softs, such Hunkers as Marcy and Seymour.

HARD TACK. A hard biscuit made for the soldiers in the late war —and they were often, very often—*hard* enough.

HAWKEYE STATE. Iowa. So-called after an indian chief of that nane.

HEAD-RIGHTS. Land grants by Texas to *Heads* of families to promote emigration.

HICKORY UNIONISTS. A class of *neutrals* in the border States who opposed the military imprisonment of suspected southern sympathizers.

HIGHER LAW. Used by W. H. Seward in a political speech on the question of Slavery in the territories; and since frequently used by abolitionists.

HINDOOS. Name given to the Know-Nothings, because Daniel Ullman their candidate for president, was charged with being a native of Calcutta.

HONEY-FOGLE. It was said in 1858 by a facetious political writer that if W. H. Seward became President, he would so beautifully *honey-fogle* both north and south that they would pronouce him one of the best Presidents we ever had.

HOOSIER. A native of the State of Indiana, on account of that State being called the Hoosier State.

HUNKERS. Conservative wing of the old Democracy of New York, and opposed to the young democracy, or Barnburners, or old Hunkers.

INDIAN LIQUOR. A villainous liquid compound, sold to the government Indians by government agents, to pave the way to good bargains.

IRON-CLAD OATH. Under the fourteenth amendment to the constitution this oath is administered to those taking office under national or State governments.

JAY-HAWKER. A murderous Marauding class of Tramp-bummers, who did much damage in 1860 in connection with the Kansas slavery troubles.

JEFF.-DAVIS BOX. (See Confederate Music-Box).

JUDGE LYNCH. An unlawfully organized court, or tribunal of self-constituted authority, for the purpose of making sure work in the disposal of criminals and outlaws generally.

JUMPING A CLAIM. A western expression for the second or third fellow who by stealth, or force, drives off the first claimant and Squatter.

KEYSTONE STATE. Pennsylvania; thus called on account of its being the central state when the constitution was formed.

KIDS. A name given latterly to the young men who in elections clanishly organize in clubs for the purpose of pushing their pet *kids* through and elect them.

KNOW-NOTHINGS. (See American Know-Nothings).

KU KLUX KLAN. A title given to the desperadoes known by that name. It is said the name originated as follows: A Mexican ruffian on the Rio Grand, by the name of Nal. K. Xulkuk, reversed the spelling of his name, to produce the well known name of this gang. Other origins of the name have been given, and and are as likely to be correct.

LECOMPTONITE. One who favored the pro-slavery constitution for Kansas, originated at Lecompton, Kansas.

LIBERTY CAPS. The well known head-gear on the Goddess of Liberty. This *Liberty Cap* alludes to Gessler's cap which Tell refused to do homage to, and which led to the freedom of Switzerland.

LOBBY. The *Lobby* rooms in the immediate reach of Congress at Washington, have become the most important headquarters in the Capitol building, and require and receive a large amount of attention of sharp Lobbyists, both ladies and gentlemen. As to the moral status of this department at Washington we will not elaborate.

LOCO-FOCO. Fiery-Ultra-Radicals, originating in Tammany Hall, New York City, in 1834, under the following circumstances: Some dissenters on the occasion extinguished the lights, when the opposite party drew from their pockets their loco-foco cigar lighters and relighted the gas, the radicals proceeded with their business, having it their own way.

LOG-CABIN AND HARD-CIDER PARTY. Known as the old Tip-and-Tyler party of 1840.

LOG-ROLLING. Peculiar political manipulations, slyly practiced, to bring about the nomination or election of favorite candidates, or the passage of certain special laws in the way of change off, — you-vote-for-me and I-will-vote-for-you style.

LONG-HEELS. Name applied to those of our Union soldiers who were wounded in their heels while fleeing from the rebels at Bull Run and the Winchester raid. Also applied to the uncompromising advocates of abolition of slavery prior to and during the war, and encouraged and urged negro-suffrage or the right of suffrage to the Africans, whom it was claimed indulged in *heels* too long for voters.

LONE STAR STATE. Texas, who sports a single *star* on her *flag* and *seal*.

LOYAL LEAGUE. *Loyal Leagues* aud *Union Leagues* were established in all the free States as stanch supporters of the Union cause, from 1860 to the close of the war.

LYNCH LAW. (See Judge Lynch).

MANIFEST DESTINY. A high-sounding statement often used to cover the carrying into effect designs and plans highly detrimental, which led our government into trouble costing many men's lives settle; words greatly abused.

MASON AND DIXON'S LINE. Running along the parallel of latitude 39 degrees 43 minutes, 26 degrees 3 minutes, separating Pennsylvania and Maryland, drawn by two distinguished Englishmen, astronomers and mathematicians, by the name of Charles Mason and Jeremiah Dixon—commencing their work December 1763 and ending 1767; placing stones at end of each 5 miles; each having on one side engraved the arms of Lord Baltimore and on the other side arms of the Penns, and the intermediate miles were also marked with smaller stones on one side of each were engraved M. and the other P. All these stones were brought from England. This is not however, as usually understood, the line separating slave from free states; 36 degrees 30 minutes is the compromise line of 1820.

MASTERLY INACTIVITY. From John C. Calhoun, who made use of the expression in connection with the proposed annexation of Cuba and charged our government with *masterly inactivity* in not sooner bringing about such a result.

MISCEGENATION. Should be *miscegeneration*, a mixing indiscriminately of the races—amalgamation, originating from and on account of the miscegeneratic condition of the South prior to the late war.

MONEY-BAGS. Appropriate name as recently applied to modern members of the United States Senate.

MONROE DOCTRINE. This declared that the American continent, though not yet occupied by settlers, should be no longer open to European powers, and virtually declared that any extension of the system of governments, as it prevailed in Europe, to any part of this hemisphere, would be looked upon as "dangerous to one's peace and safety."

MOSS-BACKS. The old-time Bourbon Democrats that never vote any one but a straight old Jackson Democratic ticket.

MUD-SILL CLUBS. Originated among the mines and working-men in California as political factions in 1858.

NATIVE AMERICANS. Originated in 1843 on account of a speech by Bishop Hughes advocating the separate plan in schools organizing a society of foreign voters to carry out their plans. This was the first known attempt, in this country, to get up such an organization. On account of this act, on the part of Hughes, the *Native Americans* organized with their extreme views, requiring the residence of all foreigners in this country 21 years prior to naturalization, which extreme views caused its speedy demise.

NATIONAL PARTY. Originated on February 22, 1878, in Toledo, Ohio, and only existed for a short time as a party, being a secret organization with signs, grips, and passwords, was as short-lived as was the Know-Nothings and Sag-Nichts.

MUGWUMPS. Many elaborate articles have been written recently regarding the real origin of this, and much speculation indulged in, but nothing very satisfactory has been arrived at further than the recent application of the word to the *Sore-headed* condition of a large number of republicans of long standing in their party who manifested a positive opposition to the action of their party in the nomination of *Blaine* in 1884, and in furtherance of their feelings of opposition to same, they formally and practically bolted the party and announced themselves emphatically engaged against *Blaine*, and took the field in favor of *Cleveland*, as illustrated by the work done on the stump by Carl Schurz and Henry Ward Beecher, and journalistically, through Harpers' Weekly and Puck with their pens and pencils against the election of *Blaine* and *Logan*.

NIGGERHEADS. A class of hot-headed Unionists were called *Niggerheads* by a certain class of democrats who were of a conserative temperament and belief.

NON-SLAVE-HOLDING. All States north of Mason and Dixon's line were known as *non-slave-holding*.

NORTH AMERICANS. The northern faction of the know-nothings.

NORTHERNER. A citizen of northern or non-slave-holding States.

NULLIFICATION. John C. Calhoun at the head of the South Carolina Free Trade Party in opposition to the Protective Trade Party, proposed to nullify the tariff so that they could enjoy the benefits of Free Trade with Great Britain in cotton which of course was equivalent to open rebellion by the trampling upon laws in force, and openly declaring a *nullification* of such laws as they disliked.

NUTMEG STATE. Connecticut, on account of the story stating that Connecticut Yankees manufactured wooden nutmegs for importation.

OLD DOMINION. Virginia was the original name of all the original colonies in America, and consequently called the *Old Dominion.*

OLD HICKORY. Gen. Andrew Jackson's nickname was Old Hickory.

PAINTING THE TOWN, OR CITY, RED. Big jollification over a victory after election, and a very free use of tangle-foot-liquid.

PALMETTO CAPITAL. Columbia, the capital of South Carolina, from the State representing the Palmetto.

PALMETTO STATE. South Carolina.

PINE TREE STATE. Maine, from its pine forests.

PIPE LAYING. Originated in the electioneering campaign of 1848, from the means employed by the parties to bring to the polls illegal voters, which was considered of a very fradulent character and called *pipe-laying.*

PLATFORM. Code of principles adopted by a political party as a basis for electioneering through the campaign, and supposed to represent the true principies of the party, if they succeeded in electing their candidates.

POLITICAL BENDER. Drunken spree to celebrate an election victory.

POLITICAL BOLTERS. (See Mugwumps).

POPULAR SOVEREIGNTY. That the people shall rule, and the people form the constitution under which they live; in contra-distinction to congressional intervention.

PROHIBITIONISTS. A party opposed to the manufacture and use of all kinds of intoxicating drinks.

PROTECTIVE TARIFF PARTY. Those who oppose Free Trade, and advocate a tax or duty on all imported goods as an alleged means

of protecting and encouraging home labor and home manufacture of all articles of agricultural products as well.

PRO-SLAVERY. In favor of slavery.

RADS, OR RADICALS. Northern Unionists, or abolitionists.

REBS, OR REBELS. Southern Secessionists — and whigs of the war of 1776.

RED DOG MONEY. Name of certain bank-notes in New York State prior to the rebellion that had a large red stamp printed on the back of each.

REPUBLICANS. An old political party name, but latterly the name of the one organized in 1856, with a code of principles opposing the extension of slavery, commonly called by their opponents *Black Republicans.*

ROORBACK. Originated during political campaign of 1884 on account of extravagant, political party lying, and since, such stories are called "Roorbacks" from the celebrated "Baron" *Roorback.*

ROUGH-SKINS AND RANTERS. Clubs of the worst kind of rowdies organized in Baltimore from the fag ends of the old American Know-Nothings, during the political campaign of 1857.

ROUGH AND READY. Nickname, given Gen. Zach. Taylor

SAG-NICHTS. An organization of foreigners established in 1856, to counteract the operations of the Know-Nothings. Chiefly German, with signs, grips, and passwords; with many slang expressions similar, but conflicting somewhat with the general meaning of Know-Nothings, but really amounting to national sectionalism.

SAM. Nickname given to Know-Nothings, and other similar parties.

SECESSIONISTS. Southern seceders from the Union and those who fired on Fort Sumter after the secession, formerly of most of the slave-holding States.

SHOULDER-HITTER Originated in California in 1858 and caused by the Bullying-ruffians that infested the polls at elections in San Francisco and intimidated the voters.

SLANG WHANGER. One who indulges in political slang and ranting style of language. Parson Brownlow was considered and called a *slang whanger* in 1857.

SLAVEOCRACY. The wealthy leaders among the southern seceding slave States.

SKEDADDLERS. "Scalawags" who when about to be drafted, both north and south, got out—*skedaddled.*

SKEEZICKS. An unpopular or unknown political orator who makes arrangements with parties to call him out for a speech at political mass-meetings. Originated in Indiana, in 1858.

SOFT-SHELL DEMOCRATS. Conservative faction of New York Democrats; name was dropped in 1858 by resolution; also the names Hunkers, Barnburners, and Hardshells.

SOUTH AMERICANS. Name of the southern portion of the Know-Nothing party, or that portion favoring slavery.

SPLIT. Difference of opinion arising in a political party; such as existed in the Whig party in 1848 was called a *split.*

SPLIT TICKET. Erasing names in a ticket and inserting others on what is termed a trade of candidates is called voting a *split-ticket.*

SPOILS. The lucre, and the official honors, arising from official benefits to the winning candidates in elections. Gen. Jackson said: 'To the victors belong the spoils."

SQUATTER SOVEREIGNTY. The long disputed question connected with Kansas troubles. (See Popular Sovereignty).

STALWARTS. Those in and out of Congress of the Republican Party, who supported Roscoe Conkling in his violent and unprecedented opposition to Garfield.

STAMP ACT. Passed by the English government in 1765, and was one of the chief causes of the American Revolution.

STATE RIGHTS. Asserted rights of individual States as opposed to authority of the Federal Government.

STRAIGHT-OUTS. As the straight-out Whigs of 1856; straight-out Republicans of 1857; and straight-out Abolitionists and Democrats who voted the party ticket without a scratch, right or wrong.

STRAW-BAIL. A Peter Funk security on official bonds often palmed off by official political office sharks, through the assistance of others of the same stripe, and usually known as party wire-pullers.

STRIKERS. Too well known these times to require any explanation, and have been in the manufacturing districts for the last thirteen years.

STUMP ORATOR. A person who delivers a political speech from any temporary stand, box, or barrel, in an extemporaneous off-hand style.

SUCKERS. Nickname of the first residents of Illinois, of whom it is said when they were thirsty and could not get "corn juice," would

suck the water from the crab or crawfish holes in the prairies of that State—hence the name ot *Sucker* State.

SURPRISE CANDIDATE. One who is sprung upon a convention without any previous acquaintance or talk as being a candidate. But of late such a candidate is known as the "dark horse."

TANGLE-FOOT. A liquid extract from corn, rye, or potatoes, taken by politicians occasionly as a sort of encouraging element, and when indulged in too freely, sometimes impedes the graceful movements of their lower limbs—hence the name Tangle-foot, or Tangle-leg.

TEXAS. The State of Texas was named after a peculiar tribe of Indians located in that State called The Texas or Tejas tribe of Indians; the letters x and j being by them considered the same. This tribe of Indians lived for a long time in the valley of the Rio-Grande until exterminated by a more savage tribe. By some it is claimed that the literal meaning of the word being *tiles*, that may be the true emanation or root of the word.

TORY. One who strongly supported the kingly and royal ecclesiastical party, and directly opposed to Whig; really, of Irish origin and signifies a savage.

TRADE DOLLAR. Silver dollar, coined under Act of Congress of January 12, 1873, and contains 420 grains, expressly for export to China and India.

TRADE WINDS. Breezy dissensions between Protectionists and Free Traders.

UNCLE SAM. A familiar cant name applied to the United States government, sometimes called Brother Jonathan, the latter of which emanated from old Governor Jonathan Trumbull of Connecticut, as follows: during the financial struggle of 1776, the common saying was "well, we must call on Brother Jonathan"; meaning Gov. Trumbull, who was wealthy as well as willing.

UNCLE SAM'S CRIB. The United States Treasury.

UNDER-GROUND RAILROAD. An established route from the line of the slave States through Ohio, over which the Abolitionists run the slaves to Canada.

UP SALT RIVER. An imaginary trip taken often by defeated political aspirants.

VERMONT. A State in New England so named January 16, 1777, from *verd*, green, and *mont*, mountain.

VIGILANCE COMMITTEE. Citizens who volunteer to defend the rights and peaceful quietude of the people in any locality where the regular peace-officials neglect to do so.

WALKING-PAPERS. What an official receives when his political party suffers defeat, when under the old General Jackson rule, "To the Victors belong the spoils"; but under civil service it is *slightly* changed.

WHIGS. Definition hard to give—Whig and Democrat really meaning *outs*, and *ins*, in the early stages of this country; the Whigs, however were the party in favor of Protective Tariff, National Banks, &c., and Democrats were in favor of Free-Trade, no connection of the Government with banking, &c. This about 1830.

WIDE-AWAKES. Republican organizations who wore a peculiar shoulder-cloak and carried torches during the political campaign commencing 1860.

WILD-CAT. A Bank in Michigan in early days had the picture of a Panther in vignette on its notes and with appearance of a *Wild Cat*. This bank afterwards failed and the bills of the same were called Wild-Cat money. The "Blue-Pup" money had a similar origin to the "Red-Dog" money of New York.

WIRE-PULLING. (See Log-Rolling, and Pipe-Laying).

WOLVERINES. Inhabitants of Michigan, which State took this name from the innumerable prairie wolves.

WOMAN'S RIGHTS PARTY. Those in favor of Women having *all* the rights of Men, particularly those of voting and holding of any and all offices.

WOOLLY-HEADS. Name of negroes and Anti-Slavery politicians.

"They're mighty bright, those woolly-heads,
They think they find a prize,
If they can only pull the wool
O'er other people's eyes."

WOODEN-HORSE. A secret political society organized in the South in the interest of slavery and the southern cause generally.

WIGWAM. Name given to a capacious temporary building, erected especially for the convenience of political gatherings in election seasons.

WRECKERS. Baltimore election rowdies.

YANKS. A name applied to northern soldiers in the south by the confederates.

YANKEES. Generally applied to citizens of New England; but foreigners apply the name to the citizens all of the United States generally.

YANKEE DOODLE. A tune;—about the origin of which, much has been said and written.—Let the origin be what it may, there is no question about the inspiriting effect of the tune, when sung, or played, in the hearing of a *Yankee*.

All About Writing Materials.

Let us now for a moment consider the materials used in the infancy of writing, as well as in its progress toward its maturity.

The writing of the ancient Hebrews and the Egyptian hieroylyphics were cut in stone with bronze chisels. The arrow-headed inscriptions of the Babylonians, Medes, Persians and, Assyrians, when carved in rocks, were cut with bronze chisels. The same characters on bricks may have been made when the material was in a plastic state.

Stone, lead, brass, ivory and wood were all writing materials, and required pens with sharp and hard points.

In later times, leather was used by the Jews; linen, silk, skins of serpents and fishes by the Greeks, and parchment by the Romans.

Papyrus was in early use by the Egyptians, and eventually found its way among the European nations, where it continued in general use until about the end of the seventh century, and was then superseded by parchment and vellum, except that for a time it was used for correspondence. Its use continued by the Popes until the twelfth century.

Parchment is said to have been used by Emmenes, King of Pergamos, two and a half centuries before the Christian era.

From the beginning of the eighth century until a comparatively recent period, parchment and vellum were most highly esteemed, and oft times difficult to obtain in sufficient quantities by the nations of Europe at well as portions of the East.

The natives of India, at the present day, write on the palm leaf with a stylus resembling a long darning needle. In writing they use the forefinger of the left hand as a writing desk, around which they fold the leaf upon which they write.

The Arab uses a similar instrument, with which he inscribes his signature on the shoulder blade of a sheep.

Of pens we may enumerate in the order of their use the chisel, the reed, the quill, the gold, and the steel pen.

The mode of using the chisel was but little like that of the modern pen. The stylus was a dangerous instrument, not unworthy of its progeny the Italian stiletto. It was by the order of the Emperor Julian that Cassianus, a refugee bishop who had set up a school at Rome, was martyred by his scholars with the stylus, and Cæsar, in full senate, seized and pierced the arms of Cassius with his stylus.

The monks of the Middle Ages employed both reed and quill pens, as they had need for broad or narrow lines.

The calamus, or reed pen, is still used in its native place, Egypt, but better reeds are found on the Persian Gulf, where they are gathered in the month of March and immersed in fermenting manure for a period of six months. This coats them with the yellow or black varnish for which they are prized.

The first mention of a quill pen is by St. Isidore, of Seville, who lived about the middle of the seventh century. It gradually came to be the principal instrument of writing, and its use continued to be general until superseded by the steel pen about a half century since.

The first metal pen, properly so-called, mentioned in history, was the gold pen of the famous writing master, Peter Bales, of Queen Elizabeth's time.

The first steel pen was manufactured in 1803, since which time constant improvements have been made until now its use is nearly universal. In China a hair pencil is used with India ink.

The diamond-pointed pen, although usually ranked as a modern combination, seems to have been known away beyond the memory of the oldest inhabitant, for the prophet Jeremiah uses the expression, "written with a pen of iron and with the point of a diamond."

Of ink, a poet has said:

"Hard that his name it should not save,
Who first poured forth the sable wave."

The most ancient ink, Sepia, has been found in the solid rock where it had remained for a hundred thousand years and yet possessing all the qualities of the cuttle-fish of to-day.

The Spartans used Sepia for making inscriptions on sarcophagi.

The ink of the ancients was usually a preparation of lampblack and a gum. Dioscorides gives the proportions, 3 of soot to 1 of gum. This was formed into cakes or rolls and tempered with water when it was to be used.

In the excavations at Herculaneum an inkstand was unearthed which contained an ink perfectly preserved.

The Roman emperors used a very expensive red ink in writing signatures, and its use was prohibited to all others except that their sons if of adult age could use it; otherwise they must have recourse to green ink. The ancient Romans frequently complained that their ink did not flow freely, and they sonetimes gave vent to expressions closely bordering on profanity, in consequence.

Charlemagne signed his charters and ordinances by "dipping the thumb of his dexter glove into a fluid resembling Day & Martin's Superior Blacking, and dabbing it boldly on to the royal sheepskin."

Aureus—The Golden Tractate;

OR, THE DIVINE ART OF MAKING GOLD AND SILVER.

It must be confessed that it is a bold if not an unprecedented venture for a publisher, however sanguine or enthusiastic, to bring forward a book on such an unpopular, not to say discredited, subject as "Alchemy," but such is the fact notwithstanding, presented, however, under circumstances auspicious, that not only account for, but are calculated to inestimably enhance, its intrinsic merits. The above work cannot but prove most acceptable, unquestionably alike both to the occultist and the bibliophile.

Hargrave Jennings, in his invaluable work "The Rosicrucians," a compendium of that fraternity's "Rites and Mysteries," page 202, says: "In the year 1850, a book displaying extraordinary knowledge of the science of Alchemy, which bore the title, 'A Suggestive Inquiry into the Hermetic Mystery,' with a dissertation on the more celebrated of the Alchemical Philosophers. The work was published in London, but it is now extinct, having been bought up for suppression, as we believe" (and burnt, except perhaps, about a score of unrecoverable copies, worth now almost their weight in gold, he might have added). So much for an authority, as to the acknowledged source from whence this rare little brochure was culled, enriched furthermore by a full page plate embodying the whole of the obsolete illustrations from the work known as "Flammel's" on the same subject, a unique curiosity *pittoresque* in itself. Unintelligible as, in the main, such recondite matter is for at least the ordinary reader, an exhaustive summary of "Alchemy and Alchemists" from the competent pen of John Yarker, Esq., too well known in the Masonic world and to litterateurs generally, to need furthur comment, here bridges the hiatus, in language sufficiently intelligible to reveal this long and successfully guarded secret of the ages; heretofore transmitted as unwritten work, only in a whisper from one generation of adepts to another.

Published only for friends, but principally it appears to complete (as originally designed) the series of the "Bath Occult Reprints" of the works of "Hermes Mercurius Trismegistus." It is on the whole a choicely printed, illustrated, and judiciously edited specimen of mediæval lore, and deservedly commands the appreciation and attention of all modern students of the occult. ROSE CROIX.

OXYGEN KNOWN TO THE ANCIENTS. Oxygen gas was discovered by the Rev. Dr. Joseph Priestley on August 1, 1774. Previous to this date we find in the writings of the early chemists and alchemists obscure allusions to a vital air obtained from saltpeter, and in other ways; these we have discussed elsewhere (*American Chemist*, Nov., 1875), and desire here merely to record evidence that the Chinese were apparently acquainted with oxygen and with the composition of water as early as the eighth century.

The eminent German orientalist Klaproth (1783—1835) in the *Mémoires* of the St. Petersburg Imperial Academy of Sciences (Vol. II, page 476,) gives the following interesting quotation:

"There are many circumstances that purify it (referring to the atmosphere) and which can rob it of part of its *yne*; the chief of these are those things which are modifications of the *yânn*, such as the metals, sulphur, and *tâne*, or carbon. These ingredients when burnt amalgamate the *yânn* of the air, and form with it new combinations of two fundamental bases. The *Ky-yne*, or *yne* of the air is always pure; but by the aid of fire it can be extracted from *tchinche* (a kind of whetstone,) from *khosiaō* (nitre,) and from *khe-tânn-che*, a black stone (probably black oxide of manganese) found in the marshes. It enters also into the composition of water, in which it is so closely united with the *yânn* that its decomposition becomes extremely difficult. Gold never amalgamates with the *yne* of the air and is always found native."

One does not have to be a professional chemist to appreciate the indications of this passage, which offers another proof that "there is no new thing under the sun."

H. CARRINGTON BOLTON, Hartford, Conn.

THE DOLLAR MARK ($). "What is the origin of the sign '$' for the American dollar?" was the question propounded at a London dinner not long ago. The American Consul did not know; neither did any one else. An extensive research resulted in this theory:

The American dollar is taken from the Spanish dollar, and the sign is to be found, of course, in the associations of the Spanish dollar.

On the reverse side of a Spanish dollar is a representation of the pillars of Hercules, and round each pillar is a scroll, with the inscription "Pius ultra." This device in the course of time has degenerated into the sign which stands at present for American as well as Spanish dollars— "$." The scroll around the pillars represents the two serpents sent by Juno to destroy Hercules in his cradle.

THE KING AND THE SPIDER. Solomon says , " The spider layeth hold with her hand, and is in king's palaces." That even a king may receive ominous information from an insignificant reptile, the following story will demonstrate. Robert Bruce of Scotland had long waged war with Edward I of England, without success. Edward II, bent to follow his father's example, and obey his solemn injunction, resolved to reduce Scotland; for which purpose he raised an army of no fewer than a hundred thousand men, including his foreign allies. Bruce being in great difficulty, was obliged one night to take up his quarters in the barn of a loyal farmer. In the morning, still reclining his head on a strawy pillow, he beheld a spider climbing a beam to gain its curious attenuated web at the summit. The insect, in its efforts, fell to the ground, but immediately made a second essay. This attracted the hero's notice, who with regret, saw it fall a second time from the same situation. It made a third attempt without success, and in the fourth also failed. Not without a mixture of concern and curiosity, the monarch saw the persevering creature twelve times baffled in its aim to reach the place of its natural laboratory. But the thirteenth time proving successful, the king started from his couch, and thus exclaimed: This little insect has taught me a lesson of perseverance, and set me an example which I *will* follow. Have not I, in like manner, been twelve times disappointed of my wish, and defeated by the enemy's superior treachery ? On one trial more depends the fate of my dear distressed country. So saying, Bruce arose, rallied his forces, and a few days after gained the memorable battle of Bannockburn, in which thirty thousand of the enemy fell in the field, and freedom was once more restored to Scotland.

COLLEGE CHEERS. The following are the cheers of the leading colleges of the United States:

DARTMOUTH.—" Wah, who, wah ! wah, who, wah ! da, didi, Dartmouth ! Wah, who, wah !"
COLUMBIA.—" Hurray ! hurray ! hurray ! C-o-l-u-m-b-i-a ! "
CORNELL.—" Cornell ! Cornell ! Cornell ! I yell, yell, yell, Cornell ! "
HARVARD.—" 'Rah, 'rah, 'rah! 'rah, 'rah 'rah! 'rah, 'rah, 'rah! Harvard! "
PRINCETON—" Hurray ! hurray ! hurray ! Tiger—sis-s-s ! boom ! ah ! "
RUTGERS.—" Hurrah ! Hurrah ! Hurrah ! Bow-wow-wow ! "
STEVENS INSTITUTE.—" Boom 'rah ! boom 'rah ! boom 'rah ! Stevens ! "
UNIVERSITY OF PENNSYLVANIA.—" Hoorah ! Hoorah ! Hoorah ! Penn-syl-van-i-a ! "
WESLEYAN.—" 'Rah, 'rah, 'rah ! Wesleyan ! "
WILLIAMS.—" 'Rah ! 'rah ! 'rah ! Willyums ! yums ! yums ! Willyums ! "
YALE—" 'Rah, 'rah, 'rah! 'rah, 'rah, 'rah! 'rah, 'rah, 'rah! Yale! "

Questions and Answers.

THE HOUSE THAT JACK BUILT. (Vol. III, p. 140.) Is there any ground for the statement that "The House that Jack Built" is but an altered version of one of the Passover prayers used in the regular Jewish worship? and who is responsible for this statement? DJAFAR.

Every year, on the eve of the Passover, the Jews still sing the Hymn of the Kid. It is a parable, and under its simple images the great events in the history of God's ancient people are figured forth.

Young and old will all remember the childish legend of "The House that Jack built." It is said to be only an imitation of this Jewish passover hymn.

There is another nursery story of "The Kid by Moonlight," familiar to many of our readers, and so much like this Hebrew parable as to betray its old origin. The hymn, turned from Chaldee into English, was long since published in England, and was reprinted twenty-three years ago in the city of New York by Mahlon Day, a worthy and well known bookseller, and lately appeared again in the *Church Journal*.

In the lines, as they follow, the *Father* means God; the *kid* means the Jewish people; the *two pieces of money* are Moses and Aaron, by whom the Jews were brought from Egypt; the *cat* means the Assyrians; the *dog*, the Babylonians; the *staff*, the Persians; the *fire*, the Greeks; the *water*, the Romans; the *ox*, the Saracens; the *butcher*, the Franks, in the time of the Crusades; the *angel of death*, the Turks; the *Holy One*, the Messiah.

With the key already given, it will be easy to unlock the meaning of the parable. It teaches that the Almighty Father brought the Hebrew nation out of Egypt by his two servants, Moses and Aaron.

As the kid was one of the clean animals allowed for food and sacrifice, it stands for the once chosen people. The Assyrians devoured their land, and led them away into captivity. The empire of Babylon arose on the ruin of the Assyrians. Then the Persians beat the Babylonians. Then Alexander, with his fiery Greeks, overthrew the Persians, and the Jews and the world owned his sway.

Then the Roman power overflowed the earth, and subdued the Jews, as the Greek empire fell to pieces, and its glory faded.

Then followed the Saracen conquests, swallowing up the remnants of the Roman, and trampling the Holy Land under the hoofs of the

false prophet's hosts. Afterwards the Franks waged the war of the Cross, slaughtered the infidels, and recovered Jerusalem.

And again the Turks took Palestine, and hold it under their deadly dominion. At last God is to blot out the enemies of His ancient people, and restore them to their land, to dwell in peace under the sceptre of the Messiah.

The interpretation of the hymn as given is by P. N. Lebrecht of Leipsic in 1731. The hymn itself is found in *Sepher Haggadah*, Vol. XXIII. The literal translation of it is as follows:

1. A kid, a kid, my father bought
For two pieces of money—
A kid, a kid.

2. Then came the cat and ate the kid
That my father bought
For two pieces of money—
A kid, a kid.

3. Then came the dog and bit the cat
That ate the kid
That my father bought
For two pieces of money—
A kid, a kid.

4. Then came the staff and beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money—
A kid, a kid.

5. Then came the fire and burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money—
A kid, a kid.

6. Then came the water and quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money—
A kid, a kid.

7. Then came the ox and drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money—
A kid, a kid.

8. Then came the butcher and slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money—
A kid, a kid.

9. Then came the angel of death and killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money—
A kid, a kid.

10. Then came the Holy One, blessed be He,
And killed the angel of death
That killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money.
A kid, a kid.

How Much is a Billion? I desire to know how much is a *billion?* H. M. B.

How much is a billion? The question as to "how much is a billion," to which attention is called in your monthly, is one quite frequently asked, and an effort, it would seem, should be made to ascertain if there is not some rule which should govern in determining an answer to this question. Such rule, I think, is found by getting at the root of what goes to make up the word billion, which is evidently a contraction of bi-million, formed from the two words *bis* and million, *bis* signifying double. Therefore billion or "bi-million" is a double million; that is, a million being represented by six ciphers (1,000,000) a billion should be represented by double as many (or twelve) ciphers (1,000,000,000,000) and, by the same rule, a trillion or "tri-million" should be represented by triple as many (or eighteen) ciphers (1,000,000,000,000,000,000). Am I not right? H. M. T.

Expansion of Railroad Rails. What is the average expansion of a rail of railroad iron? R. K. D.

Two railroad men at Council Bluffs laid a wager of $100 a side as to the number of fifteen-foot rails in a mile of track. One put the number at 1012 and the other at 980. Outside bets were made until $5,000 were up, and then a count proved the number to be 704.

The somewhat questionable fact stated in the above paragraph taken from The Globe, shows that either the manner of laying railroads, or methods of referees' counting of rails in the section of country mentioned, is rather peculiar. The following mathematical demonstration and statement of fact, is evidence that there was either faulty work or counting:

The number of feet in a mile, multiplied by 2—both sides of the track—and divided by the length of the rail—15 feet—does not give the number of rails in the road, for the reason that allowance must be made for the expansion of rails, which allowance for 15-foot rails is never less than one-eighth of an inch for every rail. Hence the result of the following process: $5280 \times 2 = 10560 \div 15 = 604$, does not show the number of rails in the track, as the allowance in the whole length must be at least 7 feet and 4 inches.

Perry A. Eaton.

MEASURES OF ELECTRICITY. How is electricity measured as to its force, quantity, etc.? R. K. M.

This question can best be answered by an extract from an address entitled "Meteorology—Atmospheric Phenomena," written for the N. H. Board of Agriculture, by Samuel D. Lord, Esq., Manchester, N. H. It is published in a 24-page pamphlet, octavo, 1887.

"Treating electricity as a power, there are some units of measurement we will study. It has units of force, quantity, velocity. The units used in the system ef electro-magnetic electricity are:

1. The *volt*, the unit of electro-motive force.
2. The *ohm*, the unit of electrical resistance.
3. The *ampère*, the strength of current produced through resistance.
4. The *coulomb*, the unit of electric quantity.
5. The *farad*, the unit of electric capacity.

The volt represents about the same idea in electricity as a unit of electrical force (as we use horse-power as a unit of steam power), and is a little less than the force of a cell of the Daniell Battery — about 95 per cent. of such cell.

An ohm is a unit of resistance of the current, and is equal to the resistance of 100 yards of No. 8 Birmingham wire gauge — iron telegraph wire—*i. e.*, the resistance or friction the wire offers to the circuit. [See "Ohm's Law, N. AND Q., Vol. II, p. 340].

The ampère is the strength of current produced through a resistance of one ohm by an electro-motive force of one volt, and decomposes 1.4472 grains of water in a second of time. [See "Ampère's Law," Vol. II, p. 339].

The coulomb is the unit of electric quantity. The number of coulombs passing through a conductor is equal to the ampères multiplied by the number of seconds. [See "Coulomb's Laws," Vol. II, p. 370].

A farad is the unit of electric capacity. A body holding one coulomb of current, electro-motive force of one volt, has one farad of electric capacity.

A volt in power (like head of water), a farad in quantity, flowing through a telegraph wire 100 yards long, would equal the ohm or resistance (like friction in a tube of running water).

With these little units we may, to some extent, study the power and quantity of lightning. A volt would be greater or less than the quantity of the Leyden-jar spark, equal to about .95 of a Daniell cell, but for the purpose of illustration we will suppose them to be equal, the volt and the spark. If now we compute the area of the thunder

clouds that pass over us frequently in summer, say three miles long and two miles wide (not extravagant when we consider that the thunder roll continues often upwards of fifteen seconds without ceasing—in a shower August 23, 1885, I counted nineteen seconds of continued roll from one discharge), we find there would be an area of six square miles or 3,840 acres of cloud.

Dr. Faraday once showed that 6,500,000 discharges from a Leyden jar would suffice to charge a thunder cloud of 35 acres, and there is no authority better than his. Now one cloud of 3,840 acres fully charged would hold a hundred times as much as the one of 35 acres, or 700,000,000 of volts. We can have some idea of the immensity of quantity, as well as force, when we put to work 700,000,000 of Daniell's batteries."

The names of the units are respectively derived from the names of the following persons:

Alessandro Voltä, Italian physicist, 1745–1827.

Georg Simon Ohm, German electrician, 1787–1854.

André Marie Ampère, French electrician, 1775–1836.

Charles Augustin de Coulōmb, French philosopher, 1736–1806.

Michael Faradāy, English chemist, 1702–1867.

GOLGOTHA—"THE PLACE OF A SCULL." We are told in the Gospel (John XIX, 17) that the Hebrew word Golgotha means "*The place* of a scull;" and that the crucifixion was enacted at that place. Was it a burying-place that it was so named? ALEX. CUTTS.

The Hebrew work *Golgotha*, the Greek *Kranion*, the Latin, Calvaria all mean a skull. In Matthew (XXVII, 33), Mark (XV, 22), and John (XIX, 17) the authorized version brings over the Hebrew word, while in Luke (XXIII, 33) it gives the Latin word. There are three explanations for the the name Golgotha:

1. A tradition prevailed according to Jerome that the skull of Adam was buried on Golgotha. The body of Adam was taken by Noah into the ark, and when the ark rested on Ararat, Noah and his sons removed it. Shem or Melchizedek (they are supposed by many to be the same) a priest performed the religious rites. It was buried at the center of the earth, as they believed, at Jerusalem. Basil says that the skull of Adam was found there on Golgotha, and that Solomon know it was there by his great wisdom, and thence it was called Golgotha. With this the most of the Fathers of the Church agree, whose testimony has been collected by Gretser in his famous book

"De Cruce." At the crucifixion of Jesus when his side was pierced by Longinus the blood flowed down upon the skull of Adam, cleansed him from all sin, and raised him to life, and he went into Paradise; that the ancient prophecy quoted by Paul (Eph. v, 14) then received its fulfilment: "Awake, thou Adam that sleepest, and arise from the dead, for Christ shall touch thee," as the old versions have it. The quotation is taken from the apocryphal book, "The Testament of the Twelve Patriarchs," which is one of the 72 apocryphal books of the Old Testament at one time in circulation, and according to Ephiphanius, it was one of the 22 canonical books sent by the Jews to Ptolemy king of Egypt.

2. Others think that Golgotha was a place where executions usually took place, and hence the name.

3. The name has been held by some to come from the look or form of the hill itself, bald, round, and skull-like, and therefore in accordance with the modern phrase "Mount Calvary"; but neither Eusebius, Cyril, Jerome, nor any of the earliest historical writers ever speak of Golgotha as a hill.

PHILONIC, AND STRABONIC. (Vol. III, p. 140.) Authors speak of doctrines, principles, etc., as Platonic from Plato. Is it correct to use "Philonic" as from Philo, and "Strabonic" as from Strabo, etc.?

BELGRADE.

Philonic is correct, Philon being a Hellenic word; but Straborean would be more accurate with the Latin name Strabo. A. W.

I shall have to differ with "A. W." as Strabo is a Greek name and Strabonic is the correct word. Philo, Philonos; Strabo, Strabonos.

PLATO E. DRACULY, Athens, Greece.

THE DEVILTRIES OF VARNISH. (Vol. III, p. 188.) What is the peculiarities or phenomena known to painters as the "Deviltries of Varnish?"

PETER PENCE.

The peculiarities called "Deviltries" are developments of all varnishes, and are similar to the appearance of water when poured upon oil, an elastic, spreading nature. Various theories have been put forth for this, some attributing it to the atmosphere, some to the oils use, and some to the rays of light or the sun.

PAINTER.

"WALKING THE CHALKS." (Vol. III, 140.) What is meant by "walking the chalk?" GIMEL.

To walk chalks is an ordeal used on board ships. The practice is more frequent among sailors than others, though it is used to some extent among soldiers, as a test for drunkenness. Two parallel lines are chalked for some distance upon the deck, and if the supposed delinquent is able to walk from one end to the other without over-stepping either, he is declared to be sober, amid uproarous applause.

PHILOS, Baltimore, Md.

NINE-LETTERED WORDS. (Vol. III, p. 188.) Are there more than two nine-lettered monosylablic words (scratched and stretched) in the English language? Are there any with ten letters? OBSERVER.

A few more monosylables of nine letters have come to my mind which I will here give: Craunched, Scranched, Screeched, Squelched, Staunched. J. WEBSTER, Boston, Mass.

THE LAST MESSIAH. Who was, when, and where did the last false Christ appear? STUDENT.

The most recent appearance of a pseudo-Christ according to McClintock & Strong's Cyclopædia (Vol. VI, p. 144) was in 1872. The *Fremdenblatt*, August, 1872, says that a new Messiah made his appearance in Germany, and was graciously pleased to address his first official communication to the Jewish congregation at Berlin. The manifesto, "To whom it may concern," bore a seal which had on it the crown of Israel, the shield of David, and the following words as a motto: *Lo bechail velo bekoach ki im beruchi Adonai Zabaoth.* "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—(Zech. VI, 6.) He called his name "Jekuthiel" (1 Chron. VI, 18) king of Israel, and announced that he had come to assume the throne of his empire as the true Messiah. A year passed, but nothing was heard of his entry into the capital of the German empire.

Jekuthiel means "trust in God," and was a title borne by Moses, because in his days, the Israelites "trusted in the God of Heaven for forty years in the wilderness." In a prayer used by the Spanish and Portuguese Jews, Elijah is invoked as having had "tidings of peace delivered to him by the hand of Jekuthiel."

The title Jekuthiel was assumed by Mose Chayim Luzzatto who flourished 1707–1747, in Italy. He wrote a second "Sohar," and actually believed himself to be the predicted Messiah.

UNIVOCALIC VERSES. What are *univocalic* verses? I saw the term in a magazine. VERITAS.

Univocalic poems are such as are composed independent of four of the five vowels. We cannot here give examples of each vowel, but will give one from those previously published (Vol. I, p. 85.) Though not exactly answering the purpose of the puzzle for which it was devised, we give it as an example of the wide range of language which can be commanded even under an extreme restriction. It will be observed that it contains but one vowel throughout:

"Eve, Eden's Empress, needs defended be
The serpent greets her when she seeks the tree;
Serene she sees the speckled tempter creep;
Gentle he seems—perverted schemer deep,
Yet endless pretext, ever fresh, prefers,
Perverts her senses, revels when she errs,
Sneers when she weeps—regrets, repents she fell,
Then, deep revenged, re-seeks the nether hell."

FIRST LAND SEEN BY THE CABOTS. We are told in history that the first land seen by the Cabots on the east coast of North America was called by them *Prima Vista*, and an island was called St. John. What island was this? and why called *Saint John?* MASON.

The last question we answer by referring to Hakluyt's collection of early maps. Hakluyt preserved a map inscribed on it the *day* and the *hour* at which North America was discovered by the Cabots as follows:

"In the yere of our Lord, 1497. John Cabot, a Venitian, and his sonne, Sebastian, (with an English fleet, set out from Bristol,) discovered that land, which no man before that time had attempted, *on the 24 of June, about 5 of the clocke early in the morning.* This land he called Prima Vista, that is to say, First Seene, because, as I suppose, it was that part whereof they had the first sight from sea. That island which lieth out before the land he called the Island of St. John, upon this occasion, as I thinke, because it was discovered upon the day of John de Baptist.

This scrap of history answers the last question and shows how the early discoverers revered the patron saints by perpetuating their names. For other examples: *Saints* Augustine, Johns (the Baptist and the Evangelist), three Marys, Peter, Paul, etc.

The *Prima Vista* (first view) was the coast, and the island "lying out before the land" he called "the Island of St. John."

QUESTIONS.

1. Will any one of your readers give a satisfactory explanation of the "Allegory" in Galatians IV, 24? Is an allegory the same as a parable? E., Bethany, W. Va.

2. When did the crown become the emblem of knightly authority? D. M. DRURY, Brooklyn, N. Y.

3. Can any one tell me the author's name, of the novel entitled: "The Dash Woman or the Plot and Passion, or the Days of the Prince Regent"? in two volumes.

CHAS G. DILL, Middletown, N. Y.

4. Can any one tell me who wrote "Single Blessedness," published in 1852, by C. S. Francis & Co.?

J. FRANCIS RUGGLES, Bronson, Mich.

5. What is known of the Kenites of the Hebrew Scriptures?

Who were the Nazarites?

What is known of the Nabiaim in Oriental countries?

What evidence have we of the time when the Old Testament canon was arranged?

What is the story of gunpowder or some explosive compound used by the Indian princes of the Punj'a'b, in their war against Alexander. W., Newark, N. J.

6. Will some one *who knows* tell why the period (.) is placed after the Roman numerals, I, V, X, L, C, D, M, and their combinations; as George I., Richard III., Louis XIV.; Section X., Chapter XXII., etc.? STONEHENGE.

7. What is the annual mourning of the "Hassan and Hossein" of the Persians, mentioned in Kitto's Cyclopædia, Vol. I, p. 505?

G. S. CLARK.

8. What are the five operations of the Lord referred to in the following verse of Ecclesiasticus XVII, 5?

["They received the use of the five operations of the Lord, and in the sixth place He imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof."]

Is it possible in using a connective vowel system of shorthand to insert all the vowels and keep up with a rapid speaker?

GIMEL.

9. Can some reader inform me what the law is in the different New England States in regard to the marriage of cousins; and whether the law applies to the first cousins only, or does it include relatives more distant than first cousins? GEO. DAVIDSON, Hanover, N. H.

1. The diæresis is defined as "a mark (··) placed over the second of two adjacent vowels to denote that they are to be pronounced as distinct letters," and the example "coöperate" is given. In books printed in England however the diæresis seems to be used with some other meaning, for it is found where independent pronunciation of the second vowel could hardly be intended. Thus, in Watt's Dictionary of Chemistry, and in Fownes' Chemistry, I find "alkaloïd. Do Englishmen really say "alkalo–eed"? or is the diæresis misused in this case? AVICENNA.

2. Why are the colors, "Red and Black" called the "Devil's mourning"? CALIBAN.

3. In England a billion is a million million, but in America and France it is only a thousand million. Why this discrepancy? and why does the United States follow France rather than England? ABULCASIS.

4. The city of Hartford, Conn., has no *free* library, but students and men of letters have access to no less than five libraries well stocked with carefully selected books. These are:

State Library,	14,000	Watkinson Library,	38,000
Trinity Library College,	28,000	Theological Seminary,	42,000
Hartford Library,	36,000		
		Total,	158,000

This is exclusive of many thousand pamphlets, and takes no account of the valuable and numerous private libraries. The population of Hartford is about 45,000, and thus each man, woman, and child is supplied with more than 3½ books. Can any other town or city in the United States show a larger number of books in proportion to the population?

The eminent portrait painter James Sharples, in Walter's "Memorials of Washington," relates that the following inscription is found on a gravestone in the churchyard at Corsham, Wiltshire, England:

"In memory of SARAH JARVIS who departed this Life the 11 day of December 1753 in the Hundred and Seventh Year of her Age. Sometime before her Death She had Fresh Teeth."

Can this record be true? Can authentic instances be cited of men or women having "fresh teeth" in their old age?

The Game of Golf is very popular in Scotland and England. It consists essentially in driving a ball by the aid of golf-sticks into a series of small holes placed irregularly, hundreds of feet apart and in uneven ground. He who drives the ball around with the fewest strokes is the winner. Do the readers of your magazine know of this game being played in the United States or Canada? If so, the address of a Golf-club is desired. DJAFAR.

1. Will some contributor to your magazine give the colors worn as mourning by various nations? HENRIETTA.

2. "The sea *is* his, and he made it." (Psalm XCV, 5) In most of ancient books the large body of water surrounding the continents is called *sea*. Why was it called *ocean*, when, and by whom? Z.

3. Who was called the "Laughing Philosopher," and why?
W. E. M.

4. Where is the following quotation found? "The oil of gladness lubricates; the acid of anger corrodes"?
MARY A. POST, Brooklyn, N. Y.

5. Pope says in his "*Messiah*, — a Sacred Eclogue in imitation of Virgil's Pollio": "All crimes shall cease, and ancient frauds shall fail." What is referred to by "ancient frauds"? ANDREW SMITH.

6. Herodotus and Ktêsias affirm that Cyrus the Persian conquered Babylon. The Book of Daniel says that "Darius the Median took the kingdom." Can the two statements be harmonized?

Who and what was Apollonius of Tyana? Are evidences of his existence, itineracy, and marvellous powers reasonably established as history? A. W.

7. A historian writing on Odd Fellowship says "the term by which the Order was known, once a beautifully expressed word, signifying *friends traveling together*, now fails to indicate to the uninitiated the elevated principles and moral precepts which the Order enjoins." What was that "beautifully expressed word"? AGNOSTIC.

8. Why was the name *green* land given to Greenland, and by whom? VIDEX.

9. On what map, and at what date, was the Atlantic Ocean first put down as the *Atlantic*? Does Ignatius Donnelly, in his work, "The Lost Atlantis," give any information on this subject? Does Mr. Donnelly give any information of the supposed lost city called Norembega, as described by Whittier, and others. (Vol. II, pp. 537).
CHARLES CABOT.

10. What was the prophetic idea of the father of the Discoverer of America in naming his children? We are told he named one *Christopher* (Christ-bearer), one that would carry the cross to the entire world. Another son was called *Bartholomew* (Bar-Ptolemy, son of a soldier), one that would perpetuate his ancestor's desires to conquer the world. Swedenborg had similar characteristics.
PHILOLOGOS.

11. What are some of the proofs that Sir Isaac Newton "stole the principles of his philosophy from Jacob Bœhme," as alleged by William Law? PHILIP WORTH.

1. Who were the ancient Pneumatists? W.

2. What is the English translation of the following inscription on the tomb of Paracelsus:

"Conditur hic Philippus Theophrastus Insignis Medecine Doctor Qui Dira illa Vulnera, Lepram, Podragram, Hydroposim, aliaque insanabilia corporis contagia mirifica arte sustulit ac bona sua in pauperes distribuenda collocandaque honeravit Anno MDXXXXI Die XXIIII Septembris vitam cum morto mutavit Pax vivis Requies eterna sepultis." JOEL HENDERSON.

3. Mohammedanism comprises Islamism, Ismaelism, Moslemism, Sufism, etc. Are these the faiths of *sects* or *denominations* of Mohammedanism, similarly as Christianity is represented by Baptists, Catholics, Episcopalians, Methodists, etc.? CATECHUMEN.

4. Have any explanations been given, of the words *Konx*, *Om*, *Pax*, used in ancient religious rites? NEOPHYTE.

5. What is the explanation of "the golden wedge of Ophir," in Isaiah XIII, 13; Joshua VII, 7, 24?

Why is Mid-lent Sunday called "Mothering Sunday"?

What is the Tetragrammaton mentioned in Vol. III, p. 95?

X. Y. Z.

6. Pope in "The Dunciad" (line 258) says: "There Webster! peal'd thy voice, and Whitefield! thine." What Webster does he refer to? WEBSTER.

7. Will some reader explain to what Longfellow alludes in the poem entitled *The Children's Hour*, by "The Mouse-Tower on the Rhine"? A. L. G.

8. Why were the inhabitants of Deutchland called Germans and Allemani, by others?

What regions and people were signified anciently by the designations Æthiopia, Æthiopes, Æthiopians?

What is the distinction between the "Pelasgian Zeus" and the "Olympian Zeus"?

What is the etymology of the ancient Greek goddess-name *Aphrodite*? In answering this the sea-foam legend may as well be omitted.

Why are persons of supposed occult powers called *witches*?

A. W.

10. What was the remark that Archimedes made to the Roman soldier when he was ordered to quit and go to Marcellus, at the capture of Syracuse before Christ? LOGOS.

11. Where are the words of Jesus found quoted by some of the early ecclesiastical writers: "Let us resist all iniquity and hate it."

SEARCHER.

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THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Go on, and the Light will come to you." — *Jean D'Alembert.*

VOL. IV. MARCH, 1887. NO. 3.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" The search after Truth is admiration.." — PLATO.

VOL. IV. MARCH, 1887. No. 3.

The Mystery of the Holy-of-Holies Explained.

The symbols relating to the Holy-of-Holies to be explained are: A box called an Ark; two Tables of Stone within it; upon it a Mercy-Seat of gold, and two Cherubim beaten out of it—one at each end. The Ark and its emblems always to be kept together; if moved, it was to be carried as God directed, by certain persons chosen and set apart for this express purpose. They were to carry it, not by touching it, but by staves put in four rings in the sides of the Ark. The staves were never to be removed.

The Bible interprets the symbols fully. There is not time nor space allowed here to cite the proof—chapter and verse. Only the results can be stated. The interpretation of the symbols revealed when the Veil of the Temple was rent at the crucifixion of Christ, can be briefly stated as follows:

1. The whole Temple was fulfilled in Christ himself, as he expressly declares, as also St. John in the Revelation declares.

2. The Ark of the Testimony in the Holy-of-Holies was fulfilled in Christ, as the *Word* of God—the testimony God gave him, he gave to man. Believe and be saved, is the sum of the matter.

3. The two Tables of Stone within the Ark, are the full law of all

the commandments, written on the heart of Christ. They are sum and substance of both covenants, as all the laws and prophets also, hang on them. The first Covenant, written by God's fingers, on the two Tables of Stone, but impatient man broke the first Tables and Covenant God so made. The second Covenant written by God on the true corners-tone, the rock Christ Jesus, on his heart within.

4. The Mercy-Seat was fulfilled in Christ. That was the place from whence the word of God proceeded, as a healing word, or a consuming fire, as the occasion demanded.

The Cherubim, made and beaten out of the same piece of gold of which the Mercy-Seat was constructed, are redeemed men, beaten out of Christ with many stripes, and becoming one with him and a part of him. There were two Cherubim thus beaten out; they connect through the Mercy-Seat, that is through Christ, and all constitute one piece of work, from one piece of gold. The two Cherubim thus united are the Jew and Gentile, one for each, and Christ broke down the middle wall of partition between the two, and joins all into one with himself. We see it is prophecy as to Christ, and the spread of the gospel. Christ is the true Ark, the true Tables of Stone on which the law was written, and is now being written upon the hearts of the two Cherubim,— one with him, both Jew and Gentile, both beaten out of him. He is the true Mercy-Seat, and Word of God, for eternal life, or eternal death by fire.

Further. All was to be carried by the hands of men, chosen and selected, by means of two staves placed in rings. The staves were never to be removed. Thus the Ark and its emblems were always in readiness for men to carry, when the cloud or the Spirit directed the march to be made. No delay on God's side.

Thus to make the waters of Jordan divide, for the people to pass over, or the walls of Jericho to fall, for the people to pass in, the chosen ones must take the figures of the true — the Ark and its emblems, to the place, and in the way and manner that God directed. That was man's part. Then when man had obeyed, God acted, and God did not act until the obedience was perfect.

When the veil was rent, the mystery was ended, and reached. Christ himself, as soon as he arose, stated it clearly. Six words state the whole mystery: Go, "preach the Gospel to every creature."

Paraphrased thus: Go, teach the Word of God, even Christ, the Ark of his testimony; teach the commandments of God, even the Words of Christ, setting forth the law of God written upon the heart of Christ, the Rock, the chief corner-stone. Preach mercy and forgiveness from the Mercy-Seat, Christ Jesus. Teach that sinful men can become one with Christ, through his stripes, and there become healed. Teach that man and man alone, under God's law, is to obey before God fulfills. That man must act to keep God within the heart. Man plants, God gives the increase. That the Cherubim are redeemed men is proved clearly.

The children of Israel marched under four great leading standards and cohorts. The four leading standards were: That of Judah, a Lion; of Ephraim, an Ox; of Reuben, a man; of Dan, an eagle. There are the four heads of the living creatures, which Ezekiel (I) saw. In Ezekiel X, he says these living creatures were the Cherubim. In Revelation (IV) these four living creatures sang a new song, which could not be sung until the slain Lamb had taken the book, sealed with seven seals, to open it. Then the mystery was permitted to be sung and proclaimed. Accordingly the four living creatures, the four beasts, declare that they are redeemed men, out of every kindred, tongue, people, and nation, redeemed by Christ's blood.

The whole mystery is a symbolic setting forth of Christ Jesus as the Word of God, on whose heart the law was written, as the seat of all mercy, his sufferings, and the healing of man by his stripes, and the oneness of man and Christ, and man's duty at all times to carry the message to all the world. The Gospel teaches that sinful men can become the Cherubim when joined with Christ upon the Ark.

SILAS B. BEACH, Portsmouth, N. H.

A MARVELLOUS WORK. The Janesville (Wis.) *Sun* came to the *Penman's Art Journal*, (New York City), with the statement that Mr. F. H. Criger, a young local card writer, of Janesville, Wis., has succeeded in putting 10,357 words on one side of a postal-card, with pen and ink. This is indeed, if true, a marvelous work. The enthusiastic *Sun* says: "We acknowledge him the most wonderful fine writer that in thirty years experience in the theory and practice of the art that has come to our notice."

DIVISIONS OF THE BOOKS OF THE BIBLE. (Vol. II, p. 458.) I find you follow Webster's Dictionary in giving the books composing the HAGIOGRAPHA (Holy Writings). This term is first found in the *Panarium* (p. 58) of Epiphanius, and applied to five books, Job, Psalms, Proverbs, and two books of Chronicles. Jerome gives the arrangement as followed by the Jews in his time, adding to the above, Ecclesiastes, Solomon's Songs, Lamentations, Ruth, Esther, Daniel, and Esdras (Ezra and Nehemiah.) The Hebrew name of the Hagiographa is *Ketubim* (the Writings). The term canon is used to denote the inspired books now known as the Bible (*books*). The Jews and early writers designated the Old Testament as the Scriptures (the *writings*), the Law and the Prophets.

MEGILLÔTH. This term was applied to the division of books, Solomon's Songs, Lamemtations, Ecclesiastes, Esther and Ruth. These books were read at feasts and festivals. The term is once applied to the Pentateuch in Paslm XL, 7 : "In the volume of the book *it is* written of me."

PENTATEUCH. This term covers the *five books* ascribed to Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Hexateuch (*six books*) includes Joshua. The Heptateuch (*seven books*) includes Joshua and Judges. The Octateuch (*eight books*) includes Joshua, Judges, and Ruth. Webster says she word Octateuch is thus improperly applied.

APOCRYPHA. This word is first found in the *Stromata* (IV, 13) of Clemens Alexandrinus, and applied to all those books considered uncanonical. They are placed usually at the end of the Old Testament.

The *Canticles* are the "Songs of Solomon."

The *Koheleth* (the Preacher) is the book of "Ecclesiastes."

The *Midrâsh* is a term applied to the oldest Jewish exposition of Scriptures. It occurs twice in the Old Testament (2 Chron. XIII, 22; XXVI, 27), where it is strangely rendered in King James' Version by the word "story."

The *Diatheka* is a word of peculiar translation. In 1 Kings VIII, 21, it is rendered "covenant" as comprising the Tables of the Law.

The *Decalogue* means "the ten words," and comprises "the moral law," found in Exodus XX, 3-17. The Decalogue is five times alluded to in the New Testament and there called "commandments."

The Gospels are the books of Matthew, Mark, Luke, and John; the first three are called the *Synoptics*, because they are rather a synopsis of the career of Jesus than a history.

The *Beatitudes* are the nine pronunciations to the "Blesséd," (Matt. v, 3-11.) The "Mount of Beatitudes" is the place where they are believed to have been uttered, now known as *Kurun Hattin*, or "Horns of Hattim," on the road from Nazareth to Tiberias.

The *Pater Noster* is the "Lord's Prayer" (Matthew vi, 9-13; Luke xi, 2-4).

The *Evangelists* are Matthew, Mark, Luke, Philip (Acts xxi, 8), Timothy (2 Timothy iv, 5). The modern use of the word is applied to preachers rather than gospel-writers.

The *Epistles* (or letters) are the books, Romans to Jude inclusive.

The *Apocalypse* is the Greek name for the book of "Revelation."

The *Apocatastăsis* is a word rendered in Acts iii, 21, by "restitution" which forms the basis of the doctrine of the Restorationists.

THEOPHILUS.

THE HUMAN PROPORTIONS. The proportion of the human figure are six times the length of one of the feet. Whether the form is slender or plump, the rule holds good; any deviation from it is a departure from the highest beauty in proportion. The Greeks make all their statues according to this rule. The face from the highest point of the forehead, where the hair begins, to the chin, is one-tenth of the whole stature; the hand from the wrist to the middle finger, is the same; from the top of the highest point of the forehead, is one-seventh. If the face, from the roots of the hair to the chin, be divided into three equal parts, the first division determines the place where the eye-brows meet, and the second the opening of the nostrils. The hight, from the feet to the top of the head, is the same as the distance between the extremities of the fingers of each hand when extended.

A HIGH-PRICED ALMANAC. The State Department paid $22.50 at a book auction recently for an almanac, and it would have readily given $100 for it. It was one that Jefferson had used, and it contained many notes in Jefferson's handwriting upon its pages. This almanac was a part of a Virginia collection made by Mr. Shouey, one of the stenographers of the Senate, and the second-hand bookseller of whom Mr. Shouey bought the almanac tells that he sold it to him for $1. This bookseller has a book-shop near the Post-Office Department.

Questions and Answers.

OLIVE, PRINCESS OF CUMBERLAND. (Vol. III, p. 92.) Will some reader inform me about the life and career of Olive, Princess of Cumberland, subsequent to 1822 ? also, the date of her death ? Olive claimed to be the legitimate offspring of Henry Frederick, brother of King George III, and the daughter of Dr. James Wilmot, to whom Frederick was secretly married in 1767. The encyclopædias are silent on the subject. B. C. M., Dennison, Texas.

Henry, Duke of Cumberland, brother of George III. bore the reputation of being an unprincipled libertine. His first amour was with a young and beautiful woman, Henrietta Vernon, wife of Lord Grovesnor. The indignant husband sued him and obtained judgment for £10,000 which, the king was obliged to pay.

In October 1771, the Duke privately married Mrs. Horton, widow of Christopher Horton of Derbyshire. She was a Miss Ann Luttrel, daughter of an Irish peer, and sister to the notorious Colonel Luttrel, who represented Middlesex, in lieu of the celebrated Wilkes.

The king was highly incensed with his brother's marriage, and at first forbid his wife's reception at court, but finally became reconciled. There was no issue of this union. The Rev. James Wilmot, D. D., and a confidential friend of George III, married them. One authority (Lady Hamilton, in her "Secret History of England during the reign of George III," Vol. I, p. 48), states, in this connection, that "Dr. Wilmot boldly remonstrated with the king for recognizing this marriage, and charged the Duke with being a bigamist, as he had only twelve months before married his (Dr. Wilmot's) daughter. But the king quieted the Doctor by assuring him of redress." This is a very improbable story and the authoress, in her anxiety to blacken, or rather expose the blackness of the Georges, over-reaches herself. As Dr. Wilmot had officiated at his own daughter's marriage (if it ever occurred), he *knew* of it, and in marrying his alleged son-in-law the second time, with his first wife still living, he was himself a *particeps criminis* in the bigamy ! This is too monstrous for belief. The fullest account of the "Olive Wilmot" story is to be found in Fitzgerald's "History of the Dukes and Princesses of the Georgian Family," Vol. II, chap. 11, p. 182, *et seq.* There it is stated that in 1816, a Mrs. Serres, calling herself Princess Olive, and her daughter a Mrs. Ryves,

claimed to be respectively the wife and daughter of Henry Frederick, Duke of Cumberland, and entered suit to establish the claim. Olive Serres says she was born April 8, 1772, and her daughter was married to the Duke at the house of Lord Archer in Grosvenor Square, by Rev. Dr. Wilmot, father of Olive Wilmot. Thy produced innumerable ducuments, including the certificate by Dr. Wilmot, attested by several of the nobility, and also acknowledgements of the marriage under the king's signature, and his written request that she should be baptized, Olive Wilmot, to secure secrecy; also a will of George III, bequeathing her an annuity of £500 and creating her Duchess of Lancaster, etc. But an examination of the papers by the Court, proved by their internal evidence and lack of the proper seals, with the mistakes in titles, to be forgeries, and the bottom dropped out of Olive Wilmot's claim to *sang bleu*, and she was dismissed from Court. Thus ended this chapter of fraud. A. P. SOUTHWICK, Baltimore, Md.

THE ILLUMINATI. (Vol. II, pp. 448, 472.) Who originated the Illuminati? Is it now in existence? INQUIRER II.

This Order was founded May 1, 1776, by Adam Weishaupt, professor of Canon Law at the University of Ingolstadt. The Order was first known by the name, "Order of the Perfectibilists," and announced their aim to be to elevate mankind to the highest possible degree of moral purity, and to lay the foundation for the reformation of the world by organizing an association of the best men to oppose the progress of moral evil. The aspirations and good intentions of its founder are beautifully expressed in the epitaph which the persecuted Weistaupt selected for his tombstone, as follows:

Hic situs est Phaeton, currus auriga paterni,
Quem si non tenuit, magnis tamen excidit ausis.

"This is the resting place of Phaeton, son of Apollo; he failed to guide the chariot of the sun, and fell — yet nobly fell — so lofty the attempt."

He believed in the true dignity of manhood, and had the full conviction of what could be done, if every man were placed in the office for which he was fitted by nature and a proper education. This first suggested to him the plan of the Illuminati. It is reproachful to human natnre, that men respectable for their acquirements, and in good repute in society, should use every possible means by calumny and falsehood to destroy the character of Dr. Weistaupt. The Illuminati

was warped from its original designs subsequent to its foundation, so much so that Weistaupt left it Feb. 15, 1785, and quit the country. He died Nov. 18, 1830. The Order declined rapidly after 1785 and disappeared at the close of the last century.

The name Illuminati had, however, been used once before 1776, and applied to a society in Spain, about 1575. The members bore the name Alumbrados. They were of a religious character, and the society ceased in 1635.

THE EGG QUESTION. (Vol. I, p. 222.) Can the following question be solved analytically ? Will any problem giving rise to an affected quadratic, admit of an arithmetical solution ?

" Bought a number of eggs for which I paid one shilling. Had I got two eggs more for the same money, they would have cost one penny less per dozen. How many eggs did I buy " ? SHENANDOAH.

The following is respectfully offered : We have in this and similar examples, *given* the *difference* of two numbers and their *product* to find the numbers. In the present case the difference is 2 and the product $(12\times12\times2)\div1=288$; hence the sum of the numbers $=\sqrt{288\times4+2^2}$ $=34$; and $(34-2)\div2=16$ the number of eggs bought at first ; and $(34+2)\div2=18$ or two more at the same price. A. L. F.

THE FALLACY. (Vol. III, p. 198.) I must object to the criticism of " A. L. F.," upon the method of clearing the equation $\frac{\sqrt{1}}{\sqrt{-1}}=\frac{\sqrt{-1}}{\sqrt{1}}$ of fractions. An equation is cleared of fractions by multiplying both its members by some multiple of its denominator. The multiple here used is $\sqrt{-1}\times\sqrt{1}$. In multiplying the first member by this multiple you multiply by $\sqrt{-1}$ by cancelling the denominator and then multiplying by $\sqrt{1}$. In the second you multiply by $\sqrt{1}$ by cancelling the denominator and then multiplying by $\sqrt{-1}$.

The clearing of fractions as I gave it is perfectly right and any other method is wrong. " A. L. F.," will have to try again before he finds the difficulty. E. T. Q.

FIRST BOAT DRIVER ON ERIE CANAL. Peter Cummius was the man who drove the first boat through the Erie Canal, in 1825, from Buffalo. DeWitt Clinton stood at the bow and gave the word to start. Cummius remained a driver till he was 75 year old, and was drowned at Pendleton, N. Y. J. H. H. DEMILLE.

NOVEL METHOD FOR SQUARING NUMBERS. The following method of squaring any number, we think possesses some advantages over the usual manner of putting the number down and multiplying it by itself. I have used it in my own practice for upwards of 30 years, but do not claim anything original in it use, it being merely an application of the well know principle that the square of any polynomial is equal the sum of the squares of its several terms plus twice the product of every two term of the polynomial. . For example :

$(a+b+c+d)^2=a^2+b^2+c^2+d^2+2ab+2bc+2cd+2ac+2bd+2ad.$

Take the number, 4567, and denoting 4 by a, 5 by b, 6 by c, 7 by d, and we have the following arrangement :

a	b	c	d	
4	5	6	7	
16	25	36	49	(1)
$2ab$	$2bc$	$2cd$		
40	60	84		(2)
$2ac$	$2bd$			
48	70			(3)
$2ad$				
56				(4)

Sum . . 2 0 8 5 7 4 8 9=$(4567)^2$=

$a^2+b^2+c^2+d^2+(2ab+2bc+2cd)+(2ac+2bd)+2ad.$

Commencing at the left, it will be seen that (1) is the squares of the digits taken in order to the right. Commencing again at the left, it will be seen that (2) is composed of twice the product of each two adjacent figures in the given number, the left hand one written one place to the right of the left hand figure in (1). In column (3) we begin with the left hand figure, skipping one figure—that is the double product of every two alternate figures, writing the left hand figure one place to the right of the left hand figure in (2). For column (4) begin with the left hand figure and skip *two* figures for the first double product, write as before, and so on. Every product is to consist of two figures, so if there is only one a cipher must precede it, and if in obtaining the double products any number consists of three figures,

the two right hand figures are written as usual, and a period placed at the left to show that in adding, the figure to the left of the period is to be counted one more than it is. Take the example :

	a	b	c	d	e	f	g	
	6	5	9	0	8	0	6	
$a^2+b^2+c^2+d^2+e^2+f^2+g^2=$	36	25	81	00	64	00	36	(1)
$2ab+2bc+2cd+2de+2ef+2fg=$	60	90	00	00	00	00		(2)
$2ac+2bd+2ce+2df+2eg=$	108	00.	44	00	96			(3)
$2ad+2be+2cf+2dg=$		00	80	00	00			(4)
$2ae+2bf+2cg=$			96	00.	08			(5)
$2af+2bg=$				00	60			(6)
$2ag=$					72			(7)
	4	3	4	3	8	7	2	(8)
	2	3	7	2	9	6	3	6

(1) Is the squares of the digits in order. In d and f the ciphers squared require two ciphers in the product.

(2) Is twice the product of each two adjacent figures, etc., as in the first example.

1. We claim for the above method that we can read and put down our results more rapidly than the ordinary method from right to left.

2. That the effort of keeping the eye on the right figures in each multiplication is just as easy as in the ordinary method.

3. There is no "carrying" no more figures to write than in the ordinary method. The above principle may also be applied to the multiplication of two different numbers. A. L. F., Merrick N.Y.

NANCY TAYLOR'S QUEER EYES. Nancy Taylor, a girl of ten years, in Grant Township, 12 miles from Bedford, in Iowa, is one of six children (three boys and three girls). Miss Taylor's eyes represents the theory that one sees objects upside down. She does her examples and writes with inverted characters beginning at the right hand side of the slate or paper. When she reads she turns the book upside down. This is the case only when objects are brought near her eyes. Beyond that they are not inverted, but appear natural, as to other

people. Here is an illustration of four examples in arithmetic, given to her to perform by a correspondent of the New York *Sun*, and performed by her:

÷	×	−	+
	984		
	8		191
4592	164	682	—
	1	3	19
3)7692	12	583	57
	8	782	43

She has not yet succeeded in mastering the art of writing, but instead prints her words. She makes the letters quite rapidly, and her ideas are lucid and quick. She printed the following sentence at the request of the correspondent:

I dont know how I come to see as I do see but I do. When anything is took more than so far away from me than I see Like Other Folks says they Do. My eyes flutter for a minit but dont hurt anny, but I dont like Folks to Bother me about my eyes.

Miss Taylor uses her left hand in writing. Her eyes are light blue and have nothing to distinguish them from ordinary optics. Local occulists have failed to discover any evidence of malformation.

Curious Names and Words.

NEW NAMES. When the Chief Engineer of the Illinois Central Railroad was laying out the line, and wanted a new name for a station, he would shuffle a pack of cards, each inscribed with a letter, until a satisfactory combination suggested itself — as Tolono, Aledo, Diona, Nakomo, etc.

LONG NAMES. Some of the queer names hail from the Basque provinces of Spain. Two officials in the Treasury Department at Madrid, who claim Basque descent, call themselves respectively Don Epifanio Mirurzururdundua y Zengotide, and Don Juan Nepomueeno de Burisnagouatstorecagoceaccoccha.

THE "JIMPLECUTE." It is said that when the first number of the *Jimplecute*, published at Jefferson, Texas, was about to be printed, the proprietor, who had not yet decided upon a name for the paper, picked up a handful of "pi" from the imposing-stone, and set the the type up in a composing-stick. The result was the word — "jimplecute," which he accordingly adopted for the name of his new paper.

THE WORD "SPIFLICATE." The word "spificate," says a correspondent of the New York *Sun*, sounds very familiar. If not exclu-

sively Yorkshire, it is in common use in that part of England. "I'll spiflicate you;" "I was regularly spiflicated," meaning, "I'll knock the *wind* out of you," and "My *breath* was taken away," respectively. All this seems homelike to one who was born and bred there. So also does the word "Flabbergasted" mean that he was "struck speechless."

NEW NAMES FOR CANDIDATES. The recent election of Deputies in France brought to the front many queer characters who presented themselves for the suffrages of their fellow-citizens upon extraordinary platforms. The very suggestively-named M. Gague announced himself as the "archi-human candidate, propagator of philanthropophagy, or the manducation of man for man."

CONTINENT-AL NAMES. Hannibal Hamlin's grandfather had 17 children, and he named his four oldest sons *Europe*, *Asia*, *Africa*, *and America*. Hannibal's father's name was *Cyrus*, who had a twin-brother *Hannibal*. Cyrus named his son for his own twin-brother (Hannibal), and Hannibal named his son for his own twin-brother (Cyrus). This second Cyrus (cousin to the second Hannibal) was the missionary to Turkey. The second Hannibal had two brothers (*Elijah* and *Cyrus*) and four sisters (*Eliza*, *Annie*, *Vesta*, and *Hannah*). He is the only survivor of the family, and as vigorous as when his name was linked as "Lincoln and Hamlin." A conceit was familiar at that time (1860):

HAM LIN
LIN COLN.

PRONUNCIATION ON THE WORD "TO." The pronunciation of the word "to" was the cause of an argument between a colored tutor of Turin, Ga., and the father of one of his pupils, which became so heated that a fight ensued and both men were landed in jail. The tutor said "toe" was the right pronunciation, and his adversary said it was "two."

THE MILTON BIBLE, which the trustees of the British Museum have just purchased, is the first Mrs. Milton's Bible. "I am the book of Mary Milton,"—so runs the inscription in the lady's own hand writing. The poet himself, however, has entered the dates of the birth of his children, which are given with commendable precision. Thus: "Annie, my daughter, was born July 29, the day of the monthly Fast, between six and seven, or about half an hour after six in the morning, 1646." Another entry records a fact not often remembered: "My son John was born on Sunday, March 16, at half-past nine at night, 1650." This child, Milton's only son, died an infant, "through the ill-usage or bad constitution of an ill-chosen nurse," as Phillips states.

Benjamin Franklin's Systematic Method.

Franklin found by experience that the *honest intention* to acquire virtuous habits was as effectual as the *speculative conviction* that it was right, and our interest to be virtuous. He tried the following *systematic method*, which we will give in his own words:

"In the various enumerations or the *moral virtues* I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. *Temperance*, for example, was confined by some to eating and drinking; while by others it was extended to mean the moderating of every other pleasure, appetite, ambition, or passion, bodily or mentally, even to our avarice and ambition. I proposed to myself, for clearness, to use rather more names, with fewer ideas annexed to each, than a few names with more ideas; and I included under *thirteen names of virtues*, all that at that time occurred to me as necessary or desirable; and annexed to each a short precept, which fully expressed the extent I gave to its meaning. These names of *virtues*, with their precepts, were:

1. TEMPERANCE—Eat not to dulness; drink not to elevation.
2. SILENCE—Speak not but what may benefit others or yourself; avoid trifling conversation.
3. ORDER—Let all your things have their places; let each part of your business have its time.
4. RESOLUTION—Resolve to perform what you ought; perform without fail what you resolve.
5. FUGALITY—Make no expense but to do good to others or yourself; *i. e.* waste nothing.
6. INDUSTRY—Lose no time: be always employed in something useful; cut off all unnecessary actions.
7. SINCERITY—Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.
8. JUSTICE—Wrong none by doing injuries, or omitting the benefits that are your duty.
9. MODERATION—Avoid extremes; forbear resenting injuries so much as you think they deserve.
10. CLEANLINESS—Tolerate no uncleanliness in body, clothes, or habitation.
11. TRANQUILITY—Be not disturbed at trifles, or at accidents, common or unavoidable.
12. CHASTITY—Avoid injury to your own, or another's peace or happiness.
13. HUMILITY—Imitate *Jesus* and *Socrates*.

My intention being to acquire the *habitude* of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on *one* of them at a time; and when I should be master of that, then proceed to another; and so on till I should have gone through the thirteen; and as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them with that view as they stand above.

I made a little book in which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of each of the virtues; on which line, and in its proper column, I might mark by a little black spot, every fault I found upon examination to have been committed respecting that virtue, upon that day."

At the end of the first week the page contained fourteen black spots.

The following is the epitaph of Franklin prepared by himself and now to be seen upon his tombstone:

THE BODY
OF
BENJAMIN FRANKLIN
Printer,
(LIKE THE COVER OF AN OLD BOOK,
ITS CONTENTS TORN OUT
AND STRIPT OF ITS LETTERING AND GILDING,)
LIES HERE, FOOD FOR WORMS;
YET THE WORK ITSELF SHALL NOT BE LOST,
FOR IT WILL (AS HE BELIEVE) APPEAR ONCE MORE
IN A NEW
AND MORE BEAUTIFUL EDITION,
CORRECTED AND AMENDED
BY
THE AUTHOR.

"RAIN, HAIL, AND SNOW." A Massachusetts paper says that Isaiah Thomas, the almanac-maker, when preparing the "annual" of 1780, being asked by one of his boys what he should put in opposite July 13th, for weather predictions (a date overlooked), he replied "anything, anything." The boy returned to the office and set up "Rain, hail, and snow." The country was all amazed when the day came, for it actually rained, hailed, and snowed violently.

The Magical Aphorisms of Eugenius Philalethes.

The Kneph (edited by John Yarker, Manchester, Eng.), publishes these Magical Aphorisms of Eugenius Philalethes, translated by Dr. Wynn Westcott, Hon. IX, Soc. Ros. in Ang., which we give below:

These comprise the Primal and Ultimate Truth.

1. The Primordial existed before all things, even the Mathematical Atom, but was diffusive; the Monad explicit, and the Myriad implicit. Then Light existed, and so also Darkness; Principle, and the want of Principle; All things, and yet Nothing; Existence, and Negative Existence.

2. The Monad moved itself in the Dyad, and through the Triad; and the appearance of the second light was produced.

3. Elementary Fire existed uncreate, and beneath the waters clothed itself as with a garment,and became the multiplied Created Fire.

4. By means of reflection from the Superior Fountain, He produced the Inferior Fountain, of a reduced type, with a Triple Countenance.

5. The One created the Unity, and the Trinity distinguished into Triple Form; a Quarternary became established; a connection and a medium of reduction.

6. Water then shone forth from visible things, being the female of the Incubating Fire, and the pregnant mother of all Created Things.

7. The Interior Void, the Exterior varied in its coverings; whose belly was as the revolving skies, and covering the innnmerable stars.

8. The Creation extended over vast regions, and even as the Offspring was produced, then the Parent disappeared.

9. The Mother, indeed, brought forth the shining Sons, moving over the world of Life.

10. These reproduce the Mother in new forms, whose Fountain maketh music in the Miraculous Grove.

11. This is the Foundation of Knowledge, whoever thou art, thou student of the Mysteries.

12. Father of the whole Creation, generated from the Created Son, by the analysis of the ever-living Son.

Now thou hast the highest mystery of the circle of generation.
He is the Son of the Son, who was the Father of the Son.
Glory be to Deity alone.

QUOD SCIS NESCIS.

AN INSCRIBED STONE UNEARTHED. As two men were digging muck a few weeks ago in the town of Constable, N. Y., they unearthed a stone, about 10 or 12 feet below the original surface of the ground, on one side of which is the following inscription in old-fashioned script characters: "1612 — O S" The stone weighs 6½ pounds, and was at some time broken, evidently, from a larger rock. It is strati-

fied, of clay formation, and entirely unlike any stone in that vicinity.



The characters on this are about 1½ inches high, or as printers would say, "about 9 lines pica." The "find" is well authenticated, and I send you an excellent photograph of it. Will some of your learnëd readers inform us who was probably the engraver, who executed the ancient carving, and how it came to be embedded in the clay at the bottom of a muck bed 10 or 12 feet deep. The date is three years subsequent to the discovery of Lake Champlain, and Constable is 60 miles west of the lake, near the dividing line between the States and Canada. J. K. S., Malone, N. Y.

ARKANSAS, OR ARKANSAW. The New York *Sun* says the Legislature of Arkansas has declared the pronunciation of its state-name to be *Arkansaw*.

NEW RENDERING. In King James' version of the Psalms (LXVIII, 11), the verse reads "The LORD gave the word; great *was* the company of those that published *it*." In the new Revised version it reads "The Lord giveth the word: The women that publish the tidings are a great host." An exchange says the latter rendering is very opportune.

A MAD STONE. W. B. Somers, of Fort Worth, Texas, has a mad stone that has been used over one hundred times, and with success. It has a history. In 1848, Capt. Wilson of Alabama, killed a white deer, and knowing the Indian theory, looked into the deer's stomach, and there found a stone as large as a goose egg that resembled a petrified sponge. This was a mad stone. The Indian theory is that the white deer is more suscepticle to vegetable poisons taken into the stomach when eaten with grass, than other animals. To preserve the life of the animal, nature has placed in the stomach this precious stone, which absorbs the poison, neutralizes it, and saves the deer's life. The stone applied to a bite into which poison has been injected, at once draws it out, and when its pores are filled, drops off. Bei soaked in milk, the stone is made pure again, and ready for anoth application.

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THE BIZARRE.

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IN

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"Error belongs to the Libraries, Truth to the Human Mind."—GOETHE.

VOL. IV. APRIL, 1887. No. 4.

Curioso in Mathematics.

[By B. F. BURLESON, Oneida Castle, N. Y.]

SECOND PAPER.

1. It is a well known fact that if three independent parts in any plane triangle be known, the data is considered sufficient to determine all the other parts of the triangle. Some few cases, however, occur in which the formulæ for resolution become so complicated that they closely verge on the impossible. One case which has excrcised the ingenuity of mathematicians for the past two hundred years, is the following:

"Given: l_a, l_b, l_c, the three angle bisectors of a triangle, to determine the triangle."

We believe that the first satisfactory solution of this problem was effected by an American, viz.: by the late James Matteson, M. D., of De Kalb Center, Ill. This indefatigable mathematician assuming that $l_a = 9$, $l_b = 7$, and $l_c = 5$, found that the sides, a, b, and c, of the triangle were

$$a = 8.5019285458, \quad b = 6.18563939732, \quad c = 10.6383454695.$$

In obtaining these results Mr. Matteson found it necessary as a part of his labor to find the root of the following elephantine equation of the 18th degree:

$$
\begin{aligned}
&486385329324341160000n^{18}\\
&+72620080070811148386n^{17}\\
&+33491326158975277637 1n^{16}\\
&+4136838328678842722 88n^{15}\\
&-78486906366992298035 7n^{14}\\
&-18947763382687549772 96n^{13}\\
&+49249266384622803475 1n^{12}\\
&+27998653350420944470 40n^{11}\\
&-37637016236926118189n^{10}\\
&-20366696242468879348 92n^{9}\\
&-79499806671817282 11n^{8}\\
&+76215700931376313008n^{7}\\
&+27367577980292011 29n^{6}\\
&-15154528002700115251n^{5}\\
&-37872741793980358 75n^{4}\\
&+15483459536861800000n^{3}\\
&+10842427193047656 25n^{2}\\
&-65483925808984375 0n\\
&-84478769648437500 = 0
\end{aligned}
$$

This equation he successfully solved carrying the result to no less than 17 decimal places, and finding that $n = .79917852527151684$.

II. We believe that the following in relation to the triangle is but little less difficult than the case given :

"Given : s_a, s_b, s_c, the sides of three inscribed squares in an acute-angled triangle, to determine the triangle."

This problem has no history like the former, for the writer is believed to be its author, and believes that it is here published for the first time. I have studied the subject of the triangle for many years, and have been able to solve nearly all the cases that have occurred to me. This one, however, thus far has baffled all my skill, and it stands as invulnerable to all my attempts at its reduction as the Rock of a Gibraltar.

III. Another noted case in the resolution of triangles is what is known as "Malfatti's Problem." We have in it the sides, a, b, and c, of a triangle given to find the radii of the three circles that are each tangent to two sides of the triangle and to each other. This problem, unlike the other two just given, has yielded in various ways to mathe-

matical analysis. No problem, perhaps, relating to the triangle is so celebrated as this. First solved in Italy by Malfatti, it has exercised the ingenuity of geometers of the present century in all enlightened nations; and today it possesses a novelty and intricacy that attracts the aspiring tyro, only to baffle his attempts to master it in all its details. Here, again, an American, the late E. B. Seitz, of Kirkville, Mo., that wonderful genius who perished in his prime, has furnished undoubtedly the most simple and unique formulæ for its solution that the world has yet obtained. His formulæ are:

$$r_a = \tfrac{1}{2}r(1+\tan\tfrac{1}{4}B)\ (1+\tan\tfrac{1}{4}C) \div (1+\tan\tfrac{1}{4}A),$$
$$r_b = \tfrac{1}{2}r(1+\tan\tfrac{1}{4}A)\ (1+\tan\tfrac{1}{4}C) \div (1+\tan\tfrac{1}{4}B),$$
$$r_c = \tfrac{1}{2}r(1+\tan\tfrac{1}{4}A)\ (1+\tan\tfrac{1}{4}B) \div (1+\tan\tfrac{1}{4}C),$$

where r is the radius of the triangle's inscribed circle. If we take $a = 130$, $b = 140$, and $c = 150$, we shall find by the formulæ that

$$r = \tfrac{5}{2}(17+4\sqrt{5}-2\sqrt{13}-\sqrt{65}) = 26.677279.$$

$$r_b = \tfrac{20}{7}(17-4\sqrt{5}-2\sqrt{13}+\sqrt{65}) = 25.44823.$$

$$r_c = \tfrac{10}{3}(17-4\sqrt{5}+2\sqrt{13}-\sqrt{65}) = 24.015.$$

This is the only scalene triangle yet found in this famous problem that admits expressions for the required radii in exact terms.

IV. The following problem is going the rounds in all parts of the Union, being sold on the railroads in packages of candy.

"A boy buys 20 lead pencils for 20 cents; some for four cents each, some for half of a cent each, and some for a quarter of a cent each. How many does he buy of each kind?"

It is said that it is impossible to solve it by arithmetic. This is not true, as all such problems may be solved by alligation, as follows:

One cent being the mean rate, we have,

	(1)	(2)	By (1) × 1½	By (2) × 7½	Hence.	
4	⅛	⅛	½	2½	3	Ans.
½		¼		15	15	
¼	⅛		2		2	

v. The sines of the following angles in arithmetical progressions, 15°, 30°, 36°, 45°, 60°, 75°, bear the following singular relations:

(1) $Sin75° \times Sin60° - Sin45° = Sin15° \times Sin30°$.

(2) $Sin^2 15° + Sin^2 60° - Sin^2 45° = Sin^2 75° \times Sin30$.

(3) $Sin15° \times Sin75° \times Sin^2 30° = Sin^2 60° + Sin^2 45°$.

(4) $Sin^4 15° + Sin^4 75° = Sin^4 30° + Sin^4 45° + Sin^4 60°$.

(5) $Sin^2 15° + Sin^2 30° + Sin^2 45° + Sin^2 60° + Sin^2 75° = 2\frac{1}{2}$.

From these five equations we may find, if we choose, by elimination and resolution, that—

(1) $Sin15° = \frac{\sqrt{3}-1}{2\sqrt{2}}$.

(2) $Sin30° = \frac{1}{2}$.

(3) $Sin45° = \frac{1}{2}\sqrt{2}$.

(4) $Sin60° = \frac{1}{2}\sqrt{3}$.

(5) $Sin75° = \frac{\sqrt{3}+1}{2\sqrt{2}}$.

vi. It is a curious fact that after a rain-storm the depth of water in any paraboloidal vessel set in the open air will be $\sqrt{2Dr}$, where D is the depth of the vessel, and r is the depth of the rain-fall. Thus, if the depth of the vessel be 9 inches, having any radius at its top whatever, and the rain-fall be 2 inches, the depth of water in the vessel will be $\sqrt{2} \times 9 \times 2 = 6$ inches. The vessel will just be caught full whenever the rain-fall is equal to one-half the depth of the vessel.

vii. If a projectile could be thrown from the earth at any angle, subject to the retarding force of gravity only, it would in its range pass over equal spaces in equal times. This is a most singular circumstance and arises, like the preceding truth recorded, from peculiar properties of the parabola, which curve the projectile would take in its flight. To illustrate: If the projectile, by giving it such an angle of elevation and initial velocity that it would be propelled 6000 feet in 10 seconds; then it would pass over each and every 600 feet of this distance in just one second of time, yet all the while be constantly varying in its velocity.

viii. Suspend two balls by strings from the ceiling. Give one a gyratory, and the other a vibratory motion. If the one gyrates in a circle whose plane is a distance d from the ceiling, and the other vibrates in an arc whose lowest point is the same distance d from the ceiling, then the time of a revolution of the former will be just equal to the time of a double vibration of the latter. The time of the rev-

olution and of the double vibration will each be represented by the formula—

$t = 2\pi\sqrt{(\frac{d}{g})}$ seconds, where $g = 32\frac{1}{6}$ feet, the force of gravity.

From the principle here given we derive as a corollary the following anomalous truth where no resistance from the air is considered: Were a hole made through the center of the earth, and a body dropped into it, and at the same time another body hurled with such velocity from the same place that it would just go around the earth in a circle, the first body would pass through the earth and return back again in just the time that the other body would go around the earth. Each, moreover, would perform its journey in just the time that a pendulum would make a double oscillation whose length is $R = 4000$ miles, the radius of the earth. That is, the time in each case would be—

$$2\pi\sqrt{(\frac{R}{g})} = 5091.24 \text{ seconds.}$$

IX. Archimedes, the celebrated philosopher and mechanic of Syracuse, after completing one of his powerful machines for moving great weights, is said to have exclaimed—

Dòs moi pon otō kai ton kosmon kinroō.

"Give me a place to stand and I will move the world."

This he might easily have done could he have brought his lever to bear upon it; for it rests upon nothing, impinges against nothing, and floats in space, a body perfectly free to move in any direction. His lever, therefore, would have been a useless thing, as the slightest force when brought to bear upon it would have caused it to move. He need only have stamped his foot, and the ponderous globe would have moved obedient to the impulse. His idea of the subject must have been that the world rested in all its mass like a rock upon some other ponderous body, and that he could apply a sufficient force by his leverage to lift it up and overturn it. His calculations and conclusions were undoubtedly correct, but the element of time he overlooked in his computations.

Calling the diameter of the earth 7920 miles, and each cubic foot of its volume to weigh, as has been estimated, 300 pounds, we find that the earth would weigh 5,765,171,439,574,305,792,000 tons.

Supposing Archimedes could exert a continual force of 30 pounds

at the end of his lever, we find that one arm of the lever must be 384,344,762,638,287,052,800,000 times longer than the other in order that he might move it. Hence in order that he might move the earth to the hight of one inch it would have been necessary for him to have moved with the long arm of his lever, 384,344,762,638,287,052,800,000 inches. Now constantly pulling with a force of 30 pounds, he could not with his single-man power have traveled more than 10,000 feet per hour, and at that rate too, not more than 10 hours per day. He could, therefore, at his utmost, have moved his end of the lever but 100,000 feet per day. Hence it may be readily calculated that to have raised the earth only one inch it would have required his continual labor for 8,774,994,580,737 centuries.

X. The invention of the screw is ascribed to Archimedes, and many suppose the exclamation he made about moving the earth was pronounced upon its completion. A discovery of his but little less important than this was that of finding the alloy of metals by means of their specific gravities. King Hiero was suspicious that his crown had been alloyed with baser metals while undergoing embellishments at the hand of his goldsmith. He applied to Archimedes to ascertain the truth, and the old philosopher is said to have discovered the means of doing it while he was meditating in his bath-tub. The excitement of the discovery overcame him, and forgetting all decorum, he is said to have rushed naked into the presence of King Hiero to announce it. His method of weighing metals in air and water, and comparing their relative weights in each with the amount of water displaced, was, indeed, an ingenious discovery, and will never cease to be employed while the elements of earth, air, and water exist.

To illustrate the utility of the method, let us take a practical example as follows:

My ring is an alloy of gold and silver, and weighs 20 pwts. in air, and 18.4 pwts. in water. The specific gravity of gold being 19.24, and that of silver 10.47, find the weight in pwts. of gold and silver in the ring.

Solution. Put $s_1 = 19.24$, the specific gravity of gold.
$s_2 = 10.47$, the specific gravity of silver.
$W = 20$ pwts., the weight of the ring in air.
$w = 18.4$ pwts., the weight of the ring in water.

Its specific gravity will be $s_3 = \frac{W}{W-w} = 12.5$.

Let H = the weight of the gold in ring, and L = the weight of the silver in the ring. We have by the "Archimedean theory":

$$(1) \quad H + L = W. \qquad (2) \quad \frac{H}{S_1} + \frac{L}{S_2} = \frac{W}{S_3}.$$

From these equation we derive that

$$H = \frac{W(S_3 - S_2)S_1}{S_3(S_1 - S_2)} = 7\frac{13769}{109625} \text{ pwts.}$$

$$L = \frac{W(S_1 - S_3)S_2}{S_3(S_1 - S_2)} = 12\frac{95856}{109625} \text{ pwts.}$$

An Epistle of Jesus the Christ.

A rather odd pamphlet bears upon its title-page the following:

A
COPY OF A LETTER
written
BY OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
and
Found under a great Stone Sixty-five years after His Crucifixion.
London, Printed;
Boston, Re-printed, and sold at the Printing-Office in Marlborough-St.

It is aggravating to a collector of such curiosities to find no date attached to the imprint, but its general appearance indicates an eighteenth century publication. An introductory page says:

"This letter was found eighteen miles from Iconium, sixty-five years after our blessed Saviour's crucifixion, transmitted from the holy city by a converted Jew, faithfully translated from the original Hebrew copy now in possession of the Lady Cuba's family at Mesopotamia. This letter was written by Jesus Christ and found under a great stone, both round and large, at the foot of the cross, eighteen miles from Iconium, near a village in Mesopotamia. Upon this stone was written and engraven, 'Blessed is he that shall turn me over.' All people who saw it prayed to God earnestly and desired that he would make known to them the meaning of this writing, that they might not attempt in vain to turn it over; in the meantime there came a little child, about six or seven years of age, and turned it over without help, to the admiration of all the people that stood by, and under the stone was found a letter written by Jesus Christ, which was carried to the city of Iconium, and there published by a person belonging to Lady Cuba's family;

and on the letter was writren the commandment of Jesus Christ, signed by the Angel Gabriel ninety-eight years after our Saviour's birth."

The letter does not show any peculiar literary merit, nor has it that familiar literary diction of the evangelists. It is quite brief and is here appended. J. D. PARSONS.

AN EPISTLE OF JESUS THE CHRIST.

Whosoever worketh on the Sabbath Day shall be cursed; I command you to go to Church, and keep the Lord's Day holy, without doing any Manner of Work. You shall not idly mispend your Time in bedecking yourself with superfluities of Costly Apparel, and vain Dresses, for I have ordained it a Day of Rest; I will have that Day kept holy, that your sins may be forgiven you; you shall not break my Commandments, but observe and keep them, written by my own hand; write them in your Hearts, and steadfastly observe. This was written with my own Hand; spoken by my own Mouth. You shall not only go to Church yourselves, but also your Man-Servants, and your Maid-Servants, and observe my words and learn my Commandments. You shall finish your labor every last week-day in the afternoon by Six of the Clock, at which Hour the preparation of the Sabbath begins. I advise you to fast five Fridays in every Year, beginning with Good Friday, and to continue the four Fridays immediately following, in Remembrance of the five bloody wounds I received for all mankind. You shall diligently and peaceably Labor in your respective Vocations wherein it has pleased God to call you. You shall love one another with brotherly love, and cause them that are not baptized to come to Church, and have the holy Sacraments, viz.: Baptism and the Lord's Supper, and be mdae Members thereof; in so doing I will give you long life and many blessings, and your land shall replenish and bring forth Abundance. I will give you many Blessings, and comfort you in the greatest Temptations, and surely he that doth to the contrary, shall be cursed and unprofitable. I will also send Hardness of Heart upon them, till I have destroyed them, but especially upon hardened and impenitent Unbelievers. He that hath given to the Poor, he shall not be unprofitable. Remember to keep holy the Sabbath-Day, for the seventh day I have taken to myself, and he that hath a Copy of this Letter written with my own Hand, and spoken with my own Mouth, and keeps it, without publishing it to others, shall not prosper; but he that publisheth it to others, shall be blessed of me, and though his Sins be in Number as the stars in the Sky, and he believes in this, shall be pardoned; and if he believes not in this Writing and my Commandments, I will send my Plagues upon him, and consume both him and his Children and his Cattle; and whosoever shall have a Copy of this Letter written with

my own Hand, and keeps it in his House, nothing shall hurt him; neither Pestilence, Lightning, nor Thunder shall do him any hurt; and if a Woman be with Child and in Labor, and a Copy of this Letter be about her, and she firmly puts her trust in me, she shall safely be delivered of her Child. You shall have no news of me, but by the Holy Spirit, until the Day of Judgment. All Goodness and Prosperity shall be in the House where a Copy of this Letter shall be found.

POQUETANNOC—SIXTEEN WAYS TO SPELL IT. Poquetannoc the little village down on the boundary line between the towns of Preston and Ledyard, about four miles south of Norwich, probably enjoys the distinction of having more different ways of spelling its own name than any other place in Connecticut. The postmark used upon letters coming from that village spells it *Poquetanuck*, but "Poquetannoc" is the form of spelling most frequently used. If, however, neither of these forms satisfies the discriminating taste, a person can take his choice from the following list of fourteen different spellings. The Rev. X. A. Welton, Rector of St. James' Church, at *Poquetannoc*, says that he finds respectable authority for all of them :

1673.	Pocketannuk,	1818.	Paucatonok,
1704.	Paukatannuk,	1819.	Paucatonoc,
1741.	Pockatonnock,	1837.	Poquetanuck,
1773.	Pauquatanok,	1842.	Poquetonnock,
1774.	Pocatanok, / Paccatonic,	1853.	Poquetanock,
		1885.	Poquetannock,
1784.	Poccatannuck,	1887.	Poquetannoc.

—Norwich (Conn.) *Bulletin.*

"THE LATEST EASTER SUNDAY. No person living ever ate an Easter dinner (except in 1886) on the 25th of April. No person born since 1818 ever saw an Easter on the 22d of March. April 25 is the *latest*, and March 22 the *earliest* possible time of Easter. The last time that Easter came on the 25th of April was in 1736, when George Washington was four years old, and innocent of the hatchet performance. The next latest Easter date of April 25 will be in 1943. The Easter of 1886 on the 25th of April, was 150 years since the last time, and 57 years before the next time for Easter at its latest date. The next Easter as late as April 24, will not be till after the year 2000 A. D. The latest Easter on April 24th was in 1859. The next recurrence of Easter on the earliest possible date of March 22, will not be till after 2000 A. D. The dates for Easter impossible before the year 2000 are March 22 and 26, April 22 and 24. This year Easter falls on the 10th or April."—N. B. WEBSTER in Norfolk (Va.) *Herald.*

Epochs, Eras, and Periods of the World.

The following summary shows the correspondence of the principal epochs, eras, and periods with that of the Christian era:

	B. C.
Grecian year of the world	September 1, 5598
Ecclesiastical era of Constantinople	March 21, or April 1, 5508
Civil year of Constantinople	September 1, 5508
Alexandrian era	August 29, 5502
Ecclesiastical era of Antioch	September 1, 5492
Julian period	January 1, 4713
Mundane era	October, 4008
Jewish Mundane era	Vernal equinox, 3761
Civil Jewish era	October, 3761
Era of Abraham	October 1, 2015
Destruction of Troy	June 12, or 24, 1184
Building of Solomon's Temple	May, 1015
Era of the Olympiads	New moon of Summer solstice, 776
Roman era, foundation of Rome,	April 21, 753
Era of Nabonassar,	February 26, 747
Epoch of Daniel's 70 weeks	Vernal equinox, 458
Metonic cycle	July 15, 432
Calippic period	New moon of Summer solstice, 330
Philippean era	June, 323
Syro-Macedonian era	September 1, 312
Tyrian era	October 19, 125
Sidonian era	October, 110
Cæsarean era of Antioch	September 1, 48
Julian era	January 1, 45
Spanish era	January 1, 38
Actian era	January 1, 30
Actian era in Egypt	September 1, 30
Augustan era	February 14, 27
Pontifical indiction	December 25, or January 1, 3
Indiction of Constantinople	September 1, 3
	A. D.
Christian era	January 1, 1
Destruction of Jerusalem	September 1, 69
Era of the Maccabees	November 24, 166
Era of Dioclesian	September 17, 284
Era of the Ascension	November 12, 295
Era of Martyrs	February 23, 303
Era of Armenians	July 7, 552

Era of the Hegira (the *flight* of Mohammed)	July 16, 622
Era of Yezdegird, or Persian era	June 16, 632
Era of Materialists (E. M.)	1600
American Independence	July 4, 1776
Era of Modern Spiritualism (M. S.)	1847
Kosmon Era (Faithists' Calendar)	December 23, 1848
Year of Love	1872
Era of N. D. C. (Nat. Dev. Circle)	1884

MASONIC ERAS.

	B. C.
A. V. L (*An du Vraiè Lumière*) Year of True Light, Used by the Antient and Primitive Rite, A. F. & A. M.,	000,000,000
A. L. (*Anno Lucis*) Year of Light	4000
A. H. (*Anno Hebraico*) Year of the Hebrews	September 16, 3760
A. D (*Anno Depositionis*) Year of the Deposits	1000
A. O. (*Anno Ordinis*) Year of the Order (Knights Templar)	1118
A. I. (*Anno Inventionis*) Year of the Discovery	530
	A. C.
Knights of the Red Cross of Rome and Constantine	312
A. C. (*Anno Cædio*) Year of Destruction (catastrophe of Ks. T.	1313
A. R. (*Anno Revive*) Year of the Revival	1686

[From OAHSPE, *I Book of God*, Chapter XXV, Verse 4.]

"CHIAWASSAIBAKANALSZHOO was the son of TENEHAMGAMERALHUCHSUKZHAISTOMAIPOWWASSAA, who was the son of THUSAIGANGANENOSATAMAKKA, who built the great east canal, OSEOWAGALLAXACOLA, in the rich valley of TIEDASWONOGHASSIE, and through the land of SEGANEOGALGALYALUCIAHOMAAHOMHOM [most likely Louisiana and Mississippi] where dwelt the large men and women, the ONGEWAHAPACKAKA-GANGANECOLABAZKOAXAX."

NOTE—"DIAMOND-POINTED PENS." (Vol. IV, p. 239.) The quotation from Jeremiah (XVII, 1,) "written with a pen of iron, and with the point of a diamond," cannot properly be applied as given on page 239 of this volume. So-called diamond-pointed pens are tipped with *irid-osmium*, a natural alloy of rare metals possessing great hardness, and a substance which Jeremiah knew nothing about! The Hebrew word in Jeremiah (*schmir*) signifies a very hard stone, and is translated elsewhere as "adamant." Diamonds were probably unknown in Jeremiah's time. DJAFAR.

SINGLE-SONG WRITERS. The following persons are known to fame from the fact that some one single production from their pens have endeared and immortalized their names:

1. Thomas Gray (1716–1771), "Elegy written in a Country Church-yard."

Lord George Byron says, "Had Thomas Gray written nothing but his Elegy, high as he stands, I am sure he would not stand higher; it is the corner-stone of his glory."

2. William Falconer (1730–1769), "The Shipwreck."
3. James Beattie (1735–1803), "The Minstrel."
4. Augustus Montague Toplady (1740–1778), "Rock of Ages."
5. Robert Bloomfield (1766–1823), "The Farmer's Boy."
6. Charles Wolfe (1791–1823), "The Burial of Sir John Moore."

This was pronounced by Lord Byron "the most perfect ode in the language."

7. Joseph Rodman Drake (1795–1820), "The Culprit Fay."
8. Fitz-Greene Halleck (1790–1867), "Marco Bozzaris."
9. Samuel Woodworth (1785–1842), "Old Oaken Bucket."
10. George P. Morris (1802–1864), "Woodman, Spare that Tree."
11. Charles Sprague (1791–1875), "Ode on Shakespeare."
12. Richard Henry Wilde (1847–), "My Life is Like a Summer Rose."
13. Edward C. Pinckney, "I fill a cup to one made up."
14. Richard Henry Dana (1789–1879), "The Buccaneer."
15. Francis Scott Key (1790–1843), "Star-Spangled Banner."
16. Rouget de L'Isle, "La Marseillaise."
17. John Howard Payne (1792–1852), "Home, Sweet Home."
18. David Everett (1769–1813), "You'd scarce expect one of my age."
19. Reginald Heber (1783–1826, "From Greenland's icy mountains."
20. Julia Ward Howe 1819–), "Battle Hymn of the Republic."
21. William Allen Butler (1825–), "Nothing to Wear."
22. Francis B. Harte (1839–), "Heathen Chinee."
23. Emma C. Willard (1787–1870), "Rock'd in the Cradle of the Deep."
24. William Wetmore Story (1819–), "Cleopatra."
25. Horace Smith (1779–1849), "Address to an Egyptian Mummy."
26. Thomas Dunn English, (1819–), "Ben Bolt."
27. Clement Clarke Moore (1779–1863), "Visit of St. Nicholas."
28. Joseph Hopkinson (1770–1842), "Hail Columbia."

Questions and Answers.

HOW MANY SONS HAD SOLOMON? Can you tell us how many sons Solomon had? What is the meaning of the name Solomon? What was the population of the children of Israel in his reign?

JOSEF.

We can only give this questioner what is given in the Book of Kings (XIV, 21, 31) with the help of the encyclopædias.

Rehoboam was the only son of Solomon by the Ammonite princess Naamah, and his successor to the throne, says McClintock & Strong. The Hebrew word for Rehoboam is *Rechabâm*, and means "enlarger of the people"; in Exodus XXXIV, 24, it is translated "enlarge thy borders." Greek (Septuagint version), *Roboám*; but the Greek word for this name is *Eurydemos*. Josephus gives the name as *Roboamos* in the Greek (Ant. Bk. VIII, ch. VIII, v. 1).

The visit of the Queen of Sheba furnished some three or four romances. The Koran narrates her visit, her wonder at the magnificence of Solomon, her conversion to Islamism, which he professed. The Arabs claim she came from Yemen: the Æthiopians claim she came from Meroe. In each form of the narrative it is said that she had a son by Solomon who was called *Meilekh*; John Kitto gives the name as *Menilek*. In the Æthiopian version, he is called *David* for his grandfather, and was the ancestor of a long line of Æthiopian kings. Kitto says David was his title as David I; his successor being David II. It is said that 12,000 Hebrews accompanied Balkis the Queen of Sheba on her return to home, and from them were descended the Jews of Æthiopia; and the great Prester John of mediæval travelers descended from them.

The twelve tribes of Israel over which Solomon reigned, were divided under his son and successor Rehoboam; the tribes Benjamin and Judah remaining subject to Rehoboam; these two tribes numbered:

Judah, 74,600; Benjamin, 35,400; Total, 110,000.

The ten other tribes revolted and chose for their king Jeroboam (Hebrew *Yarabam*, "increase of the people"); Josephus calls him *Jeroboamos*. He reigned over the kingdom of *Irsael*. These tribes were as follows:

Asher,	41,500	Issachar,	54,400	Simeon,	59,300
Dan,	62,700	Manasseh,	32,200	Zebulon,	57,400
Ephraim,	40,500	Naphtali,	53,400		
Gad,	45,650	Reuben,	46,500	Total,	593,550

Rehoboam,	Kingdom of *Judah*, two tribes,	110,000
Jeroboam,	Kingdom of *Israel*, ten tribes,	593,550
	Total,	703,550

These figures, however, are those of the encampments known as the children of Israel. In Solomon's time they must have been far more numerous. Forty years previous to the schism the fighting men in Israel numbered 800,000, and in Judah 500,000 (II Sam. XXIV, 9), which together are 1,3000,000.

Rehoboam's army,	180,000 men (I Kings XII, 21).
Jeroboam's army,	800,000 men (II Chron. XIII, 3).

Abijah, successor to Rehoboam, had an army of 400,000 and stood ready to attack Jeroboam's army of 800,000.

The name Solomon in Hebrew is *Shelomoh* and mean "peaceful, or pacific." The Greek is *Solomon*; the Latin is *Salomo*. The name given him by Nathan the prophet was *Jedidiah* (II Sam. XII, 25), in Hebrew *Yedideyah*, meaning, "beloved." There have been other interpretations given to the name. One is that the name Solomon is composed of the words: *Sol–Om–On*. *Sol*, the Sun; *Om*, the sacred name in the East among the Buddhists and Brahmins; and *On*, one of the sacred names of God. In Revelation I, 5, the Greek reads: *On, kai o'en kai o'erchomenos*, and translated in the common version: "Him, which is, and which was, and which was to come." *On* is translated by *Him*. The word *On* also means sun, and was given as a name to the ancient city of Egypt, *Heliopolis*, "City of the Sun." In Genesis XLI, 45, Heliopolis is translated by *On*. Hence it is supposed by some that Solomon (*Sol-om-on*) was a worshipper of the sun.

ANCIENT ETRURIANS. What is really known historically and ethnologically of the ancient Etrurians? Z.

The Etrurians have constituted one of the enigmas of history. Tradition identified them with the Lydians; but in language there was little resemblance between the two peoples. The endeavor to show them Pelasgic has long been given up. Their designation of *Rasena* is apparently from the Semitic term *raso*, chief; but it may

only mean primitive. Their god Janus it will be remembered was *priscus*, or old. The following inscription on a libation-bowl indicates their relationship as far as language is concerned:

EKUTHUTHIIALZRECHUVAZESULZIPULTHESUVAPURTI-
SURAPRUEUNETURAREKETI.

Several able archeologists tried their hand at this "atrocious spell" to little purpose. With no knowledge of the language except conjectural, the division into words was impossible. The Œdipous for this Sphinx finally appears in the person of Mr. Robert Brown, Jun., Prestgate House, Barton-on-Humber, England. Mr. Brown has been a very diligent student of Oriental learning; and his treatises entitled Poseidôn; The Great Dionysiak Myth; Aratos; The Unicorn; Law of Cosmic Order; Myth of Kirke; Eridanus; and Zoroaster, are most valuable. Of later years he has been pursuing investigations into the literature of Sumir and Akkad, and made himself a master of the cuneiform characters and the figurative oriental style. The Akkadians, a Turanian people cognate with the Chinese were early occupants of the Euphrates valley, and the Semitic Assyrians adopted their religion and mythology. The same analogy holds completely in the relations of the Etrurians to the early Romans. Mr. Brown accordingly endeavored to interpret the inscriptions, using the Akkadian as his key. The following shows his success:

	Etruscan.	EKU	THUTHII	AL	Z	RECHU	
1.	*Akkadian—*	*Aku*	*Tutu*			*rakki*	
	English.—O	Moon!	of the	setting sun	daughter	the	queen

VA	ZEL	
va	Zer	
and	of-the-desert	

	ESULZI	PULTH	ESU	VA	PURTISURA	
2.	*Essakam*	*Pul*	*essa*	*va*	*Pul Zur*	
	Triple	Revealer!	thrice	and	Sovereign	lady?

	PRU	E	UNE	TURAREK	ETI	
3.	*Pur*	*a*	*une*	*turr-kir*	*essi-b*	
	On the ground	water	I pour out	to the	Lady	Moon.

The close resemblance of the Etruscan and Akkadian words is as

significant as remarkable. Mr. Brown traces also the names of divinities nearly alike in the two languages. It appears evident, therefore, that the two peoples were affiliated; and neither of them Aryan nor Semitic. A. WILDER, M. D., Newark, N. J.

GAME OF GOLF.—"GITTING IN TO A SCRAPE." (Vol. IV, p. 252.) The Game of Golf is very popular in Scotland and England. It consists essentially in driving a ball by the aid of golf-sticks into a series of small holes placed irregularly, hundreds of feet apart and in uneven ground. He who drives the ball around with the fewest strokes is the winner. Do the readers of your magazine know of this game being played in the United States or Canada? If so, the address of a Golf-club is desired. DJAFAR.

Royal Montreal Golf Club founded 1873. Officers: G. A. Drummond, captain; D. D. Sidney, treasurer; James Aud, secretary, address Bank of Montreal, Montreal, Can.

The phrase, "getting into a scrape," is said (*Book of Days*) to refer to this game which is usually played upon downs where there is an abundance of rabbits. One of the golf-player's troubles is the little hole a rabbit makes in the sward in its first efforts at a burrow. This is called a rabbit's scrape. When the ball "gets into a scrape," it can scarcely be played; and the rules of golf indicate certain allowances to a player when he gets into a scrape.

WALTER H. SMITH, Montreal, Can.

MOTHERING SUNDAY. (Vol. IV, p. 254.) Why is Mid-lent Sunday called "Mothering Sunday"? X. Y. Z.

According to Brand (*Popular Antiquities*, Vol. I), it was fomerly the custom for people in England to visit their *Mtoher Church* on Mid-Lent Sunday, and to make their offering at the high altar. According to Cowel (*Law Dictionary*) the practice of mothering, or visiting parents on this day is also owing to the visit paid on the day to the *Mother* Church, as well as taking its name from the words of the Epistle for the day, Galatians IV, 26, "Jerusalem Mater Omnium."

WALTER H. SMITH, Montreal, Can.

DEMOCRITUS — "THE LAUGHING PHILOSOPHER." (Vol. IV, 253.) Who was called the "Laughing Philosopher," and why? W. E. M.

Democritus was called the Laughing Philosopher because of a tradition that he was always laughing at the follies of mankind.

DJAFAR.

New Books and Pamphlets Received.

THE LAW OF LAWS; The Overshadowing Power of God. A Synopsis of a New Theory. By the Order of the New Life. Published at the Remedial Institute and School of Instruction, 537 Broadway, Quincy, Ill. Royal 8vo; pp. 115. The work is an exposition of the principles so fast developing in this new age of mental power over all human diseases. It says that it commences where all other advanced lines of thought terminate. It complements and is a vital part of all known truth; and yet it is unencumbered by references, to or citations from, any human authority. It reveals the same orderly method of creation in the domain of Mind that geology unfolds in the realm of Matter. It claims to settle many of the mooted questions in religion and science. The oncoming of the Universal Christ in the souls of men is shown as the ultimate redemption of the race, and many other subjects of foremost interest to all mankind. The book is sent for $1.00, postpaid. With charts and plates, $1.50.

The "Overshadowing Power of God," a much fuller statement of the principles outlined in the above work, and a history of the experiences which led to The Law of Laws, in one volume, 8vo, pp. 550, with map and illustrations, bound, $2.50.

CHRIST UNEIVLED—His Heavenly and Earthly Appearing. By Anna J. Johnson, author of *The Healing Voice*. Cloth, 8vo, New York, 1857. Price $1.00. The contents are: Veil Lifted; Procreative Law; Duo-decimal Principle in Creation; Genesis of Life; Twelves Attributes of God in Man, in Spiritual Correspondence with the Twelve Signs of the Zodiac; Numerical Language of Sounds. This book is of interest to all who seek the spiritual light of mind over mind, and the eradication of disease from humanity, spiritual and physical. It explains and applies symbolism to the spiritual world and confirms its applications by many quotations from the Divine Teacher. Musical harmony is very aptly shown in the closing chapter. Buy the book and study the laws it develops, and light will come to you. Address the author, 200 West 59th Street, New York City.

AMES' COPY SLIPS for instruction in writing. Published at the office of the *Penman's Art Journal*, 205 Broadway, New York City, and sent by mail to any address for 50 cents. All persons who desire to improve their penmanship, and those who derire to learn to write should possess these slips, 32 in number.

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ILLUSTRATED TREATISE ON GYNECOLOGY; or diseases of women. By E. B. Foote, Jr. Address Murray Hill Publishing Company, 129 East 28th Street, New York City.

THE DREAMER'S TEACHER AND ONEIROCRITICA, containing, the condensed gleanings of the Ages in Dream Literature; Naratives in Remarkable Dream and Vision Experiences and events which followed; Rules for dream Interpretation; Dream and Vision Language Defined. The only work in existence which can be applied to common experiences in dreaming. By James Monroe, editor of the late *Dream Investigator*. Sent by mail on receipt of $1.00. Address the author, Lock Box 647, Peoria, Ill. Correspondents and subscribers to the above magazine will be furnished at half price.

THE NEW KING OF KANSAS. A Sketch by Geo. E. Tewksbury, of Topeka, Kan. "But wherefore did he take the crown?" — *2d King Henry IV.* Illustrated in colors. Gives an inviting description of the state and its products. Handsomely executed. Closes with the remark of Don Adriand De Armado—"I will kiss thy Royal finger and take leave. I am a Votary." The proclamation at the end is signed in the presence of Trumpeter Millet, Chamberlain, GRASS, REX.

TAKIGRAFY. New Style. One of the best known and most successful of American authors of shorthand systems, Mr. D. P. Lindsley, now of Philadelphia, announces a new style—not a new system— especially adapted to literary uses, to correspondence, and general business purposes, outside of professional shorthand work. This has been Mr. Lindsley's leading object from the first, but he has never before fully completed his plan. He now announces a text-book embodying his new scheme. D. P. Lindsley, No. 817 North 45th St., Philadelphia, Pa.

MODERN LANGUAGES IN EDUCATION. By Geo. F. Comfort, Dean of the Colleges of Fine Arts in Syracuse (N. Y.) University. 16mo, pp. 40. price, 25c. C. W. Bardeen, publisher. Paper read before the American Philological Association, and a strong argument in favor of modern instead of ancient languages.

ANGLO-SAXON METROLOGY. "Why we do not adopt the French Metrical System in place of Our Anglo-Saxon Metrology." By Chrittopher Giles, with an introduction by C. Piazzi Smyth, Astronomer-Royal for Scotland. Published by Robert Banks and Son, Racquet Court, Fleet Street, London, E. C. This pamphlet is a strong argument against the adoption of the Metric System of Weights and Measures. Price, sixpence. pp. 48.

HISTORY OF BIRD'S MOUNTAIN MONUMENT, 2500 feet above the level of the sea, including a full report of laying the corner-stone on August 27, 1886, by Grand Master of Vermont, A. F. & A. M.; and the address delivered on the summit by Henry H. Smith, P. G. Master; also, a list of the bricks presented. Compiled by John M. Currier, M. D., Sec. of Lee Lodge No. 30, Castleton, Vt. 1887. pp. 82.

PROCEEDINGS OF RUTLAND COUNTY HISTORICAL SOCIETY. Epitaphs of Castleton (Vt.) Church-yard. 8vo., pp 50. From J. M. Currier.

PHYSICS AND METAPHYSICS — THEIR RELATION TO EACH OTHER. A pamphlet by Mrs. M. M. Phelon, 629 Fulton Street, Chicago, Ill. This is a concise exposition of some the soul questions of the day in relation to diseases. The "Oriental Christ" says: "Let humanity once realize the Infinite Love, and they will be able to heal all mankind." See advertisement on page VIII of our appendix.

MONDAY-EVENING CLUB—PROCEEDINGS — Haverhill, Mass. 25th Anniversary, November 19, 1885. An elegant specimen of the art of printing. Contains the anniversary, and historical addresses, papers, poems, letters read, list of members etc. Received from Maurice D. Clarke, M. D., Haverhill, Mass.

THE MORMON QUESTION—Social Problems of To-day, in their Economic Aspect. A study of coöperation and arbitration in Mormondom, from the standpoint of a wage-worker. By a Gentile, author of "Utah and its People." Octavo, pp. 92. Received from Dyer D. Lum, Chicago, Ill.

THE NEW CHURCH—Its Ministry, Laity and Ordinances, with an appendix on Intoxicants and our New Church Periodicals. By John Ellis, M. D., author of various works on kindred subjects. He disfavors the use of wine in all forms in the Eucharist and ceremonies of the church sustaining his views by Scripture and medical science. 12mo, 22. 124. Published by the author, New York, 1886.

THE COSMOSPHERE, OR MINIATURE UNIVERSE. — A Manual. By F. H. Bailey, inventor of the Cosmosphere and of the Astral Lantern, or Panorama of the Heavens. The manual is to aid with the use of the instrument, dividing the subject into 22 suggestions, showing how to find Right Ascension, Declination, Longitude, Latitude, Eclipses, Precession of the Equnoxes. From the author, Northville, Mich

NARRATIVE OF AMOS E. STEARNS, a Prisoner at Andersonville, member of Co. A, 25th Reg. Mass. Vols. Introdutcion by Samuel H. Putnam. Portrait, 8vo., pp. 58.

NEW ENGLAND EMIGRANT AID COMPANY, and its Influence through the Kansas Contest upon National History. By Eli Thayer. 8vo., pp. 48. Two lectures before the Worcester Society of Antiquary.

WORCESTER MAIN STREET, 63 YEARS AGO. By Henry H. Chamberlin. From Proceedings of Worcester Society of Antiquary. 8vo. pp. 24. Published by Franklin P. Rice, Worcester, Mass., and received from him.

THE COLUMBIA BICYCLE CALENDAR FOR 1887. An artistic work of convenient art, the calendar is worthy a place in every household, library, and office. Each day of the year upon separate slips with a quotation pertaining to cycling, cycling events, cycling poems, etc. Pope Manufacturing Co., Boston, Mass.

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THE SIDEREAL MESSENGER. Condnoted by Wm. W. Payne, Director of Carleton College Observatory, Northfield, Minn. Published Monthly, (except July and September). Terms, $2.00, a year. "In the present treatise I shall set forth some matters of interest to all observers of natural phenomena to look at and consider."—*Galileo.* Contains the latest observations, and interesting articles and discussions on astronomical subjects.

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THE BIZARRE.

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IN

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VOL. IV. MAY, 1887. NO. 5.

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LIBRARY.

POLITICAL EPITHETS. (Vol. IV, p. 223.) I read Mr. W: ggoner's article on "Political Epithets" with much pleasure. I beg leave however, to submit a few suggestions.

ANTI-MASONS. The death of William Morgan, was the occasion of the formation of the Anti-Masonic party. This brings its date to 1827. William Wirt in 1832, and William Henry Harrison in 1836, were its presidential candidates. William H. Seward, Millard Fillmore, Thaddeus Stevens, Joseph Ritner, and Thurlow Weed, were members of that party. In 1828, Thomas Armstrong, a Mason, represented Wayne County, New York, in the Assembly. After a few days of service he changed his boarding-place, because there were so many Anti-Masons there as to make the house unpleasant. "But," said his interrogator, "up here are Gen. P. B. Porter, Francis Granger, and the very leaders of Anti-Masonry." "But," replied Armstrong, "those fellows down there believe in it."

BLUE-BELLIES. This term was used years ago to denote an extreme Calvinist. I have heard it applied to orthodox (hard-shell) close-communion Baptists.

BOURBON DEMOCRATS. The democrats who held obstinately to the old ways,—Hard-shell Hunkerism, Peace at any Price, and no "new departure" or fusion with any parties, were called Bourbons in 1872. They would not support Mr. Greeley. The name was used in reference to the declaration in regard to the three Bourbon dynasties of Europe—they forgot nothing and learned nothing.

BUNCOMBE. A member of Congress from the Buncombe County district, North Carolina,—some say Gen. Thomas L. Clingman — was making a speech, when the point was raised that he was not speaking on the question before the House. "I am not talking for this House," he explained, "I am talking for Buncombe."

BUTTERNUTS. The home-made butternut dye was used in the South when the rebellion broke out, instead of the more fashionable colors. Accordingly, in 1861 and 1862, the democrats in reputed sympathy with the South were nicknamed "Butternuts." I remember when Ohio in 1862 elected democratic state officers, and also 13 out of 18 Members of Congress, the leading paper at Columbus boasted that "Butternut is a fast color."

CAUCUS. The word is a corruption of "calkers." In Boston before fore the Revolution, private meetings of the Sons of Liberty, it is said, were held at the Calkers' Hall.

COPPERHEADS. This name, I think, was first used in Maine to denote those who left that state in 1862, to evade the draft. It was supposed to be taken from the snake that bears the appellation, as an opposite to rattlesnake which the southern people had a strong proclivity for. But I have since seen that it referred to the copper-head of Liberty on the cent. The name superseded that of Butternut in 1863, and finally lost much of its odium.

CREDIT MOBILIER. This was a corporation whose charter was granted by the legislature of Pennsylvania to George Francis Train, and proposed to be a sort of institution for lending on movable property. The charter fell into the possession of Mr. Oakes Ames, and the organization was operated to construct the Pacific Railroad. Mr. Ames was one of those men who believed that anything that is legal is for all practical porposes right. There was a congressional investigation after that in which fair names were sadly smirched. Yet, cu ously enough, construction companies of similar character still build the railroads, and the voice of blame is silent. Why?

DOUGH-FACES. This term came from the days of the Missouri Compromise.

FIGHT-IT-OUT-ON-THIS-LINE. General Grant's famous despatch from the Wilderness contained the sentence, "I propose to fight it out on this line if it takes all summer." He did not so fight it out however; and besides, it took all winter.

HUNKERS. The democrats of the School of Dickinson, Bronson, Marcy, and Horatio Seymour in New York. Derived from the German *Yunker*.

KU-KLUX-KLAN. There was a secret organization in the period of the civil war, known as Knights of the Golden Circle. Doubtless the "Klan" was the same character. *Kuklux* is evidently from the Greek *kuklos*, a circle; and *klan* the old Keltic *clan*.

LIBERTY-CAPS. The red cap of the Bacchic worshippers. It was worn at the rites ot the Great Mother in Asia, and came to denote the freedom which then prevailed. A book was *liber*, and book-learned men were *free* from capital penalties, by benefit of clergy. A son, too, was a liber. Bacchus was denominated *Liber* in Italy. In the French Revolution the *bonnet rouge* was a republican badge. I apprehend we shall wear it here yet.

I hardly accept the Gessler-cap story. There was no William Tell, except as a myth, and Gessler dies with it.

PIPE-LAYING. This term originated in 1840. The Croton water

had not been introduced into New York, but the contractors were laying the pipes. It was charged that Moses H. Grinnell and other leading whigs in 1838 were parties to a political trick by which workmen from outside the State of New York were employed on that work, in order to procure their votes. The artifice was to give them democratic ballots from which the names had been erased with a fine pen-stroke, and the names of whig candidates had been written instead. This was made public two years later, and hence the term pipe-laying passed into politics.

POPULAR SOVEREIGNTY. The terms "squatter sovereignty," and "popular sovereignty" were first employed in the matter of the Kansas-Nebraska bill of 1854. It was asserted that that bill gave the settlers the power to determine for themselves whether slavery should or should not exist there; and the Missouri Compromise was repealed which had prohibited the institution. Despite the professed establishment of "popular sovereignty," Mr. Douglas had not precisely defined the matter, and the attempt of "Border Ruffians" to drive free-state men forcibly from Kansas, and the endeavor of the Federal Administration to further their project, were the consequence. The prowess of John Brown of Ossawatomie virtually terminated the Border Ruffian violence, after which the overthrow of slavery there became certain. The civil war grew out of it; since which time centralization and encroachment upon the reserved rights of the people, have steadily extinguished even the notion of popular sovereignty.

RED-DOG MONEY. In the State of New York prior to 1838 all banking corporations were chartered directly by Act of the Legislature. The result was that only such as were in favor with the dominant political party were permitted to organize. Scandal too was rife that bank stock was distributed to members of the legislature who voted in favor of incorporating such institutions. With the disaster of 1837 the whigs gained the Assembly, and a General Banking Law was promptly enacted. The notes issued by the new corporations were stamped red on the back; hence the nickname to distinguish them from the old "Safety-Fund" issues. The National Currency Act is but an expansion of the New York law.

UP SALT RIVER. This is a phrase sometimes attributed to David Crockett of Tennessee. Salt river is a very crooked stream full of obstructions and so difficult of navigation as to be almost impossible

even to sail down it. Hence a politician, "towed up Salt river," was virtually stranded beyond hope.

WHIGS. A British political designation originating in 1648. It was a cattle drovers' cry synonymous with "whey" as used in this country. The term whigamore became a designation of the Scotch Presbyterians; and finally in the reign of Charles II, the advocates of Parliamentary authority were denominated whigs, and the supporters of the royal prerogative were called *tories* or robbers. In the colonial controversy with George III, the loyalist party were called tories and the "Sons of Liberty" whigs. These words were dropped after 1783. The attempt however was made to revive them in the war of 1812 as distinctions of the War and Peace parties; afterwards known in New York as "Bucktails" and Clintonians; but it fell still-born. After, however, the democratic party of later day, had organized around General Jackson, absorbing the democrats of the old Federal party, the disaffected members of his party, like H. L. White, John Tyler, J. W. Webb, M. M. Noah, and others, coalesced with the National Republican organization of Monroe, Adams, and Clay, to form the Whig Party. This was in 1834. The Anti-Masons presently united with it, and in 1840 it carried 20 out of 26 states, and and 234 against 63 electoral votes, under the war-cry of "Tippecanoe, and Tyler too." The party began in 1834 and disintegrated in 1854 when the Missouri Compromise was repealed. The name *democrat* was not used, except as a nickname, till the Jackson party had been formed.

WOOLY-HEADS. Upon the accession of Mr. Fillmore to the presidency in 1850, he was found to have receded from former anti-slavery utterances. In short he had quarreled with Thurlow Weed. The result was a division in the Whig party in the State of New York at the State Convention of that year. The Fillmore partisans were denominated Silver-Greys—a former nickname of the Federalists, and the Seward men were called Wooly-Heads, as signifying their association with the negroes. A. WILDER, M. D., Newark, N. J.

GOLGOTHA. (Vol. IV, 247.) *Golgotha* is from the Hebrew G'L, a circle, a cairn. There are many derivatives from this root-word. G'LG'L is Gilgal, also Golgol in Cyprus. *Gilboa* is the swelling circle. The wheels or rather circles in which the four cherubs of Ezekiel whirled about were gilgals.. The circulation of the blood is *hagdgel* (Eccl. XII, 6). G'LG'LUT is the skull (Judges IX, 53). The place

where Jesus is said to have been crucified is termed Golgotha in Matthew (XXVII, 33) and Mark (XV, 22), but *Kranion* in Luke (XXIII, 33) and John (XIX, 17). Probably some conformation of the ground suggested the name; but *Gols*, *Gilgals*, *circi*, or sacred circles were common anciently in the East. Such were the Stonehenge in England, and similar precincts in Palestine, Arabia and Hindustan. *Galilee* is of the same etymology and signifies circle, precinct or province. Certainly there was no Mount Calvary or *hill* of Golgotha.

A. WILDER, M. D.

FIRST OCCURRENCES OF IMPORTANT EVENTS. The first Water Works constructed in the United States was at Bethlehem, Pa., in the year 1762.

The first Historical Society organized in the United States was the Massachusetts Historical Society in 1736.

The first newspaper published in the State of Mississippi was the *Natchez Gazette* in 1800, by Col. Andrew Marschalk at Walnut Hill, two miles north of Vicksburg.

The first swinging sign on the Island of Manhattan in the State of New York, was the sign of "The Wooden Horse" for an eating-house; It was put up on the corner of *Heere Straat* by Yan Geraart in 1657.

The first duel fought in New England was between two servants and neither of them were hurt.

The first penny paper started in Philadelphia was the *Daily Transcript*, on Third Street above Water, in the spring of 1835, W. L. Drana & Co.

The first newspaper known, is in the British Museum and called *Newe Zeitung ans Hispanien und Italien* (New Tidings from Spain and Italy), February, 1534, supposed to have been printed in Nuremberg.

The first man in New England who let out hackney horses, was Tobias Hobson. He lived in Cambridge and was the "Hobson of *choice*" notoriety.

The first gold discovered in California, it is said, was in 1846 by a party of Mormons who had previously emigrated from Nauvoo, Ill.

The *last* case of public whipping in Philadelphia was a female pickpocket at the Whipping Post on Market Street, between Third and Fourth, in October, 1736. M. O. WAGGONER, Toledo, O.

Last Words of Noted Persons.

(Continued from Vol. II, p. 508, and Vol. III, p. 143.)

AGESILAUS II—If I have done any honorably exploit, that is my monument; but if I have done none, all your statues will signify nothing.

GAUTAMA BUDDHA—Transitory things are perishable. Qualify yourselves for the unperishable.

ABBÉ LOUIS CONSTANT (Eliphaz Levi) — It is dangerous to leave things half done.

GREGORY VII (Hildebrand)—I have loved justice and hated iniquity, and therefore I die in exile.

GEN. JOHN A. LOGAN—If this is the end, I am ready.

MRS. ELEANOR MOORE (100 years old, died in Georgetwon, Me., Oct. 9, 1886)—God bless you all. Good-bye, darlings. I am going home.

GEN. JAMES BIRDSEYE MCPHERSON — Oh, Orderly, I am. (This was in answer to the Orderly's question, "Are you hurt, General."

GEN. ORMSLY MCKNIGHT MITCHELL—I am ready to go.

MAJOR ANDRE. Major André walked with composure to the place of execution between two American officers. When he beheld the instrument of his fate, he asked with some emotion, "Must I die in this manner?" "It is unavoidable," was the answer. He replied, "I am reconciled to my fate, but not to the mode"; but immediately answered, "It will be but a momentary pang." With a countenance of serenity and magnanimity which melted the heart of every spectator, he mounted the cart. Being asked at the fatal moment if he desired to say anything more; he replied: "You will witness to the world that I die like a brave man." (See Bancroft's "Life of Washington, Vol. I, p. 216.)

EDWARD PERRONET (author of "Coronation," died 1792) — Glory to God in the height of his divinity. Glory to God in the depth of his humanity. Glory to God in his all-sufficiency, and into his hands I commend my spirit.

GEN. STANISLAUS POTOCKI—It is dreadful to die by the hands of my countrymen. (Potocki was distinguished in the Revolution of Kosciusko, and was killed for hesitating to take part in the Revolution of 1830).

GEN. JOHN SEDGWICK—Oh, pshaw, I don't believe they could hit an elephant at that distance. (These words said to Gen. McMahon who told him they were firing telescopic rifles).

WACIK (the Arabian Caliph, died 845) — O Thou whose kingdom never passes away, pity one whose dignity is so transcient.

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JANNES AND JAMBRES. (Vol. II, p. 607; Vol. II, pp. 184, 214.) From what book or writings did Paul get the names of the two magicians of Pharaoh? He says: "Now as Jannes and Jambres withstood Moses."—*II Timothy* III, 8. We do not find these names in the Old Testament. OBSERVER.

1. There is positively no mention of them in the Old Testament.

2. The apostle Paul took the subject from no written document of his times, for the documents which we now have were written after his times. He must have heard this tradition in the school of Gamaliel, where he was educated (Acts XXII 3).

3. The names are evidently Semitic. Magic, however, came to Egypt from the Semitic people; and if the dynasty in the time of Joseph was that of the Hyscos—the shepherds—then this view becomes still more probable. The names in English phonetically are *Yannees* and *Yambrees*. In Talmud Babylon, M'nahhoth, fol. 85, a; and in Midrash Rabbah to Exodus VII, 12, they are called *Yohhanan* and *Mamre*, where it is related that they said to Moses: "What? art thou bringing straw to Ghhfarvaim?"—(a place noted for its fertility), *i. e.* Do you bring sorcery to Egypt, the very home of it? To which Moses answered: "To a town where garden greens are cultivated, bring years too for sale"; *i. e.* people will know then their value. It is worthy of notice, that some manuscripts of the New Testament read *Mambrees* instead of *Yambrees*, which agreee with the Talmud and Midrash, according to Greek phonetic laws. The meaning of *Mamre* is *gainsayer* (comp. Deut. IX, 7).

Pliny (Hist. Nat., Book XXX, chapter 1), gives the names "Iamre and Iotape." The first sounds like *Yonnah*, which in Hebrew means "to oppress by craftiness;" and the second seems to me to be composed of the two Greek words *Iotees*="counsel," and the more late Greek *Apatees*="deceiver"; in this composition the last *p* and *t* change places, and *t* becomes absorbed in the *t* of the first word.

4. It is not necessary to assume that the Moses whom Pliny mentions in connection with the other two, was any one else than the Moses of the Pentateuch. Trogus Pompeius makes Moses a practitioner of magic. So in Midrash Rabbah (to Exodus IV, 23), § 5, it is said that the staff of Moses had the initial letters of the ten plagues written upon it in three words, viz.: D.TsCh.; Ghh.D.Sh.; B.A.Hh.R. The Jews to this day repeat these three unmeaning words, in the lit-

urgy of the first Passover supper, and know nothing about them. But at a glance I saw their numeric value in digits are 15, 14, 13; these summed up give 42—equal in digital value to the three divine names, ADoNaI; IaHVeH; ALoAIM, viz., 11+17+14=42, well known in the Kabbalah as "The Name of Forty-Two Signs." With these names upon the staff, the Midrash says, God commanded Moses to do the wonders, of course magically. Now the Roman Pliny ought not to be expected to be more accurate than in Jewish matters than the Roman Tacitus, who says that the Jews worshipped an ass; or than the Roman Justinus, who makes Moses to be the son of Joseph; and Aruas (Aaron) to be the son of Moses, whom he made as Priest-King, and so were all subsequent kings of the Jews priests. Of the same sort is Pliny's combination of Moses with Iamre and Iotape, as founders of a magic system.

5. These two names we find in the Zohar also, that chief source of the Jewish Kabbalah. To Numbers XXII, 5, Rabbi Sheemon, (of the 1st and 2d centuries A. D.), says that Ionons and Ioumbrus were sons of Bileam, that they were killed after the affair of the golden calf (Exodus XXXII, 28), that they were worth about as much as the 3,000 that were killed, that Bileam who knew all the magic of the whole world obtained their art too, and with this he escaped into the air from Phineas who pursued him.

6. The use which Paul the inspired apostle, and which other inspired writers of the New Testament make of traditional matters, should induce Christians to make a discriminate study of it and not throw it all aside as useless. E. M. E., M. D., Bethany, W. Va.

QUOTATION FROM JESUS. (Vol. IV, p. 244.) Where are the words of Jesus found quoted by some of the early ecclesiastical writers: "Let us resist all iniquity and hate it." SEARCHER.

This quotation is found in the General Epistle of Barnabas III, 11, in the Apocryphal New Testament.

NE PLUS ULTRA. Where originated the saying "no more beyond"? PHILOLOGOS.

We have seen it stated that Charles V of Spain (1500-1558) took for his motto *Nondum* ("Not yet"), but afterwords exchanged it for *Plus ultra* ("More beyond"). Sainte-Beuve says "this gave the lie to the Pillars of Hercules."

TRANSLATION OF EPITAPH OF PARACELSUS. (Vol. IV, p. 254.) What is the English translation of the following inscription on the tomb of Paracelsus:

"Conditur hic Philippus Theophrastus Insignis Medecine Doctor Qui Dira illa Vulnera, Lepram, Podagram, Hydroposim, aliaque insanabilia corporis contagia mirifica arte sustulit ac bona sua in pauperes distribuenda collocandaque honeravit Anno MDXXXXI Die XXIIII Septembris vitam cum morte mutavit Pax vivis Requies eterna sepultis." JOEL HENDERSON.

The following is a translation of the epitaph on the tomb of Paracelsus ("honeravit" being used for *oneravit*):

"Here lies buried Philip Theophrastus, a distinquished Doctor of Medicine, who with wonderful skill expelled those direful diseases, leprosy, gout, dropsy, and other desperate ailments of the body, and who accumulated his property to be bestowed upon and distributed among the poor. On the 24th day of September, 1541, he exchanged life for death. Peace to the living, eternal rest to the buried."

GEO. R. HOWELL, Albany, N. Y.

PERMUTATION OF WORDS. Are there any other words that can be change as many times as "Levi"? For example: Levi, evil, live, veil, vile. WILLIE, 12 YEARS OF AGE.

Yes. Here are some examples: Emit, item, meti, mite, time. Eno, eon, neo, Noe, one. Here are some examples, for four ways:

Earth, heart, Herat, Terah. Capes, paces, scape, space.
Erom, Mero, more, Rome. Mane, mean, name, *amen*.

PETER'S PENCE. For what purpose was this fund established, and by whom? SARAH E. BURNS.

We learn from John N. Murphy's work, "The Chair of Peter," that *Peter's Pence*, or Rome-Scot, was a tax instituted, in the early part of the 8th century, by Ina, King of the West Saxons, for the support of the Pope, and, as some writers allege, in return for a house for the reception of English pilgrims, erected at Rome. Ina abdicated in favor of his relative Ethelherd, A. D. 728, and made a pilgrimage to Rome, where he entered a monastery. His wife Ethelburga, who had accompanied him, took a habit in a house of religious women, at the same time. Offa II, King of the Mercians, who reigned A. D. 755–796, following Ina's example, established Peter's Pence among his subjects; and, in the course of time, the payment became general all over England; so that every family possessing twenty pence worth of goods of any kind, was liable to this tax of one penny in the year.

Its payment in England continued until the time of Henry VIII, when it was prohibited by statute, 25th Henry VIII, cap. 21 in England; 28th VIII, cap. 19 in Ireland. Cardinal Garampi, who wrote toward the close the 18th century, alleges that Peter's Pence was established by Offa, and not by Ina. But this allegation is opposed by one Ranulph Higden, the Monk of Chester, who writes in his Chronicle concerning Ina the foliowing, translated into English by John of Trevisa, in 1387. This translation was retouched in 1482 by Caxton, bringing it down to 1460. Caxton's version reads:

"Ina bytoke his kyngedome of West Saxons to his cosyn ethelardus and wente to rome hyt is sayd he was the fyrst of kynges that graunted to seynt peter of every hous of his kyngedome a peny that longtime by englysshemen was callyd Rome scott but in Latyn it is eallyd petres peny."

THE WORD "CATHOLIC." Who first applied the word *Catholic* to the church, and when? SARAH E. BURNS.

The word "Catholic," meaning Universal, was first so used in the *Apostles' Creed*. "And One, Holy, Catholic, Apostolic Church," says the author of "The Chair of Peter." Next it was used by St. Ignatius, who is said to have been a disciple of St. John the Evangelist, and succeeded Evodius as Bishop of Antioch and suffered martyrdom in the year 107. He says: "Wherever Christ Jesus is, there is the Catholic Church." St. Cyril, A. D. 350, observes, that "the Church is distinguished by the very name of Catholic from all heresies, which strive in vain to usurp it." St. Augustine, A. D., 400, says: "The very name of Catholic holds me in the Church." The word comes from *kata*, in, through, or among, and *ölous*, the whole.

THE TEN SEPHIROTH. (Vol. III, p. 102.) The following Commentary on the Ten Sephiroth by W. Wynn Wescott, M. B., has been received from the author, London, Eng., printed in tract form which answers admirably many inquiries about the Ten Sephiroth. This subject was new to many of our readers:

The Sephiroth form a decad, and constitute the numerical conception of God. He may be known by numbers and by letters.

Ths ideas of God by means of numbers are the Sephiroth; by means of letters they are the Shemoth.

The Shemoth are the explanatory titles of the Great Name, the

Shema—this Shema, distributed into its elements, is the Shemhamphorasch.

The Ten Sephiroth bear names: the first is the Crown, the last the Kingdom—Kether and Malcuth. The Kingdom suggests the Crown; the universe proves the existence of God; the eye below is illuminated by the eye above; the Son suggests the Father; the equilibrated scale of a balance suggests the existence of its fellow. Humanity points out its Creator.

Kether, the Crown!—but where is the Crown unless on the Kingdom, which is Malcuth? God is crowned by his works; He is revealed in human thought. Thus that which is above is like that which is below. Kether is in Malcuth; and the idea of Kether is the Mulcuth of human intelligence. God creates the soul of man; and the human soul evolves the existence of God. *Parturit homo Deum.* Infinite justice equilibrated by infinite goodness, and infinite goodness sustained and inspired by justice, form the ideal of the Beauty which we call the Splendour of God, the Shekinah, the Zohar, the Light of the Glory, the Tiphereth.

It is in the midst of the Sun of human intelligence that the incommunicable name IHUH, the Tetragrammaton, is written; the name which is never read but is spelled with letters — Jqd, He, Vau, He; the Jahouvahou, the Ieoua, from which we form the word Jehova by replacing the four mystic Hebrew letters by the five vowels of our modern languages.

Thus, the sacred name, if written only in its first reflection, is the last word arising from our human intelligence on quitting the most arduous summits of science, to trust itself to the wings of faith.

It is then, but the human name of God; or, if preferred, the Divine name of the nature of man. Jod, the creative activity of wisdom; He, the incomprehensible understanding; Vau, the equilibrated union of the two. Jod is Chocmah, He is Binah; the Vau is Tiphereth; the second He is Malcuth, the Kingdom, in which we see the Reflection, or Rainbow of the Crown, Kether.

Such is the divine ideal in the three worlds; three triangles which are as one triangle, three complete ideals, three complete and absolute conceptions of the One God, three in one; and three in each of three triads, nine and one; the circle; and the axis around which the circle revolves; the essence and the existence of the two hieroglyphic signs of number—of the decad, 10, 1 and 0.

The volatile and the fixed, the movable and the stable; form variable to infinity, and being unchangeable in its essence, these are the eternal balances of life. Form undergoing improvement, and being reborn more full of life after an apparent destruction — this is prog-

ress ; this is Victory, or Netsah. Order always identical, law always stable, existence always indestructible — it is eternity, it is Jod, it is the harmony of the two contraries ; it is the law or Creation, the Jesod,

The two forces and this law of harmony are revealed in all nature, which is the Kingdom of God : that is to say, Creation is a combination of stability and change. Nothing is immortal in its form, nothing is changeable in its essence. The ephemeral may live but a day, but its type is immortal. Let me reveal these diverse phenomena. Existence is the cause of that which manifests itself in itself ; eternal order proves eternal wisdom. Progress in formation announces the intelligence, fruitful and always actively at work. Hod proves Chocman ; Netsah is the demonstration of Binah. as Malcuth is the peremptory reason for the existence of Kether. The law of Creation proves the existence of a law-giving Creator. The Kingdom proves the existence of a King, of whom we can only comprehend and affirm the works. *"Confession et decorem induisti amictus lumine sicut vestimento."* Netsah, Hod, and Jesod are the three angles of the reversed triangle in the Seal of Solomon, which corresponds to three angles of the erect triangle that refer to Kether, Chocmah, and Binah ; and between these two triangles, as a mediatorial mirage or reflection, we find Chesed, Geburah, and Tiphereth. Kether is the Crown of wisdom, intelligence and mercy. Chocmah is the wisdom of the Crown, and the intelligence of mercy ; and so on of the others.

Thus is the decad entire referred to each unity of the decad. The name which is referred to Kether is *Eheie asher Eheie* — Existence is Existence. Being is proportional to Being.

This absolute affirmation is the last word of science, and the first word of faith ; science having for its object Truth and the reality of its existence ; and faith having as its basis the essentiality, the immutability, and the immortality of being. Without faith science perishes in the abyss of scepticism, and does not dare to affirm that even Existence exists It would then but observe uncertain events, and would no longer rely on the evidence of the senses. It would no longer perceive existence, but only beings ; and no longer dare to create synthesis, because analysis had been evaded. Is matter to us capable of infinite sub-division ? Is it perceptible by its nature, or by an accidental circumstance ? If matter has no sensible being, it can have no corporeal existence. What, then, becomes of the distinction between matter and spirit ? The thing we call soul, is it an immaterial substance, or an attribute of matter ?

Confusion alone would exist ; all would be doubt and abyss ; life would be a dream ; and silence greater wisdom than speech. The entire Kindgom must disappear if the Crown be no more. Existence is a Certainty ; and in affirming this I affirm God, who is the supreme reason for existence. *Eheie* is proven by Jehova Tetragrammaton.

QUESTIONS.

1. On an ancient watch in our possession made in Rotterdam, the motto, *Het Land America* is engraved upon the works, and we would like to have some of your linguistic readers tell us what the words mean. JOHN KAY, Malone, N. Y.

2. Who is the author of "All mankind loves a lover"?

What are the names of the seven killed in the Haymarket Massacre in Chicago? XENOPHON.

3. What are the seven languages spoken by Count Von Moltke?

Please complete and tell the author of the following quotation,

"Call me Daphne, call me Chloris,
Call Lalage, call me Doris." ANXIOUS, Baltimore, Md.

4. A ring in this city has the figure of a long-legged bird upon it, with the inscription, "It shall yet cry in Athol." Can any one inform me of the origin and signification of the inscription?

W. E. C., San Francisco, Cal.

5. When did the crown become the emblem of kingly authority?

When and where did church bells originate?

What was the "Holy League"?

When was the first pilgrimage performed?

Why was St. George the patron saint of England?

What was the origin of the Carbonari?

Which was the longest siege that has ever been?

D. M. DRURY, Brooklyn, N. Y.

7. Who is the author of the following quotation, and where found:

"Loud mourns the sea on that lone shore." ANNIE W. PATTEN.

8. What are some of the illustrations and demonstrations to prove the "fourth dimension of space"?

How many distinct demonstrations are there of the "47th proposition of Euclid," and where can a collection of them be found?

"The square described on the hypothenuse of a right-angled triangle is equivalent to the sum of the squares described on the other two sides."—*Davies' Legendre*, Bk. IV, Prop. 11.

Was the Pythagorean harmony known as "The Music of the Spheres," a foresight or gleam of some law of harmony of their arrangement, motions, etc., as Bode's Law of distances, Newton's Laws of gravitation, Kepler's Law of analogy, etc.? X. Y. Z.

8. There is a Targum, or translation of the Pentateuch, printed at Venice in 1591, known as the "Targum of Pseudo-Jonathan." Why is the translator, or interpreter, called *Pseudo*-Jonathan, *i. e.* False-Jonathan? FOREST C. ORR.

1. Will some one give the nationality, origin, and meaning of the name *Mackey?* LILLIE M. MACKEY, Scranton, Penn.

2. What is the origin and meaning of the name *Seeley?*
MAGGIE E. SEELEY, Sharon Springs, N. Y.

3. When, where, and by whom, was the first Commercial School, or Business College established? J. Q. A., Apponaug, R. I.

What is the origin and meaning of the name *Spencer?*
GEO. J. SPENCER, JR., Providence, R. I.

4. Will some one tell us something of the Gimmal or Gemmow ring — "the double-hooped ring"? What gimmal rings are historical? What quotations are found relative to them, and where found? What modern forms of it are made? What were the most popular inscriptions?

When, and where, was the first High School in Pennsylvania?
L. L. M., Scranton, Penn.

5. Please tell me though NOTES AND QUERIES something about my name *Lenore.* BESSIE LENORE ADAMS, West Natick, R. I.

6. What are the verses, and words, to "Shay's Song," sung at the Shay's Rebellion Centennial, at Springfield, Mass., on January 25, 1872? Where can a copy be found?

Who are the authors of the following quotations?

(a) "And whenever the way seemed long,
Or his heart began to fail,
He sung a more wonderful song,
Or told a more marvelous tale."

(b) "I thought the sparrow's note, from Heaven,
Singing at dawn in the alder bough;
I brought him home from his net at even,
He sings the song, but it pleases not now."

(c) "Over the sea, see the flamingo flaming go,
The lark hie high, the swallow follow low," etc.

(d) "Let the world go round and round,
And the sun sink into the sea;
For whether I'm on or under the ground,
Or, what will it matter to me?"
ANXIOUS.

The following stanzas are quoted from a poem by Rev. J. P. Rodman read at the celebration of the Battle of Bennington, a few years ago. Can some reader furnish a copy of the entire poem, or state where it can be found? PHILOS, Baltimore, Md.

"The morning came—there stood the foe;
Stark eyed them as they stood;
Few words he spoke—'twas not a time
For moralizing mood:

'See there the enemy, my boys!
Now, strong in valor's might,
Beat them, or Betty Stark will sleep
In widowhood tonight.'"

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*The Great Ocean of Truth lies all undiscovered before me.*"—NEWTON.

VOL. IV. MAY, 1887. NOS. 5.

Mysteries of Numbers.

In pursuing certain studies of a philosophical nature, I had occasion to make an exposition of the digital scale of numeric powers as follows:

0; 1, 2, 3; 4, 5, 6; 7, 8, 9; 10.

Certain occult principles having led to this classification, it occurred to me that the propriety of the arrangement of the groups could be quite certainly shown by a certain arithmetic process.

It had long been known that if a certain sum of figures, without regard to amount, were multiplied by 3 or any of its multiples, and the digits in the product then added together until a single term resulted, the result would be either 3, or 6, or 9; and the thought impressed me that *any example* worked by the same process with the first two figures of the same groups, as multipliers, in regular order, would give results equally systematic, *in their way*, though the way would be surely different and liable to vary with every varying example operated. So, I proceed to try the theory in numerous instances, with results verifying my conceptions. As an example of the process, I will give

$$34216 \times 1 = 34216. \qquad 3+4+2+1+6=16=7.$$

Proceeding now through the whole process, first multiplying with

1, 4, and 7, as first terms of the groups; next, with 2, 5, and 8, as second terms of the gtoups; and finally, with 3, 6, and 9, the third terms of the groups, I will take as an example, 325754:

325754 1	325754 4	325754 7
325754=26=8	1303016=14=5	2280278=29=2
325754 2	325754 5	325754 8
651508=25=7	1628770=31=4	2606032=19=1
325754 3	325754 6	325754 9
977262=33=6	1954524=30=3	2931786=36=9

When the multipliers are the first terms of the groups, in regular order, it is seen that the resultant figures are *the middle terms* (8,5, 2), *in inverse order*; when the multiplers are the middle terms in regular order, the resultant figures are *the first terms* (7, 4, 1), *in inverse order*. With the last terms of the groups as multipliers, the resultants are in irregular order (6, 3, 9), in this instance, as before stated.

With other given examples results will vary, but will maintain equal constancy.

Query. What is the esoteric significance thus indicated? and what is the exoteric significance — the solution by arithmetic principles?

Wm. H. Kimball, Concord, N. H.

Two Latin Inscriptions. I send herewith two Latin puzzles, one an inscription on a coin, on the other side of which was the name of Paulus under a human figure evidently intended for the apostle of that name. The second was inscribed upon a tomb in Holland, to the memory of John Van de Capellan:

1. Benedicite in excelsis Deo Domine de fontibus Israel ibi bini anima adolescentulus in mentis excessu.

2. Ut post bella policella de Capella Jacopo referetur deprecati fundatoris filio.

Cujus pater primus later fundi stater estat grandi precis.

Geo. R. Howell, Albany, N. Y.

A PUZZLE BY BISHOP WILBERFORCE. All pronounce me a wonderful piece of mechanism, and yet few people have numbered the strange medley of which I am composed. I have a large box, two lids, two caps, two musical instruments, a number of weather cocks, three established measures, some weapons of warfare, and a great number of little articles carpenters cannot do without. I have about me a couple of esteemed fishes, and great many of a small kind, two lofty trees, two gaudy flowers, and the fruit of an indigenous tree, a handsome stag, two halls or places of worship, two students or rather scholars, the stairs of an hotel and half a score of Spanish gentlemen to attend. I have what is the terror of the slave; also two domestic animals and a number of negatives.

ANSWER TO THE RIDDLE OF THE BISHOP OF OXFORD.

Mahap this bishop fain would be
A greater than plain you and me,
Yet we've a box yclept a chest:
Two lids, two eyes that roam or rest;
Two drums, to ears that hark to hear;
A foot, eyes two, of right appear;
A score of nails must workman use,
Good fish, the soles are hid in shoes;
As smaller fish, the muscles play;
For lofty trees, the palms, make way;
And gaudy flowers, two lips may glory;
While Adam's apple tells a story;
Two peaceful calves skip in and out,
And hairs are springing all about;
A noble heart, bereft of hind,
Eyelashes, that no handle bind;
Two temples man may worship in,
While arms and walls make warfare's din;
The in-step point us to hotel;
As weather-cocks the veins may swell;
The House of Commons, we suppose
Dividing, takes the yeas and noes.
The pupils meet as scholars stand
To wait upon those fen-dons grand;
Ah! "wonderful" this man, and high;
But just as wondrous, you and I.

"THE LAKE OF SPARKLING WATERS." A Valatie man who has been traveling in Massachusetts says there is a lake in the town of Webster, in that State, bearing the following charming name: "Chargoggagoggmanchauggagoggagungamang." The people in the neighbor-hood call it for short "Chau-bun-a-gun-ga-mang," probably putting the B in out of pure cussedness, for there is none in the original name. The meaning of the word is said to be "The lake of sparkling waters." If there is a man in town who can promptly pronounce the word at sight the freedom of the village will be given him and a keg of diamonds.

THE DOOR-STEP OF NEBUCHADNEZZAR. The *London News* says: "In the Egyptian and Assyrian gallery at the British Museum, and in close contiguity to the Hittite monuments and the bronze gates of Shalmanezer, there has recently been placed an object of considerable interest—a bronze door-step from the great temple of E-Saggil at Borsippa, a suburb or division of Babylon. The door-step not only has inscribed on it the name of Nebuchadnezzar, but also mentions his health or restoration to health. The door-step may thus have been a votive offering."

A POEM OF POEMS. I send you a remarkable poem from the St. Louis *Globe-Democrat* which it is stated that Mrs. H. A. Deming, of San Francisco, Cal., is said to have occupied a year in hunting up and fitting together. The poem, as will be observed, is composed of thirty-eight lines from as many poets, and nearly all English poets.

H. W. H.

1.	Why all this toil for triumphs of an hour ?	*Young.*
2.	Life's a short summer, man a flower.	*Dr. Johnson.*
3.	By turns we catch the vital breath and die,	*Pope.*
4.	The cradle and the tomb, alas ! so nigh.	*Prior.*
5.	To be is better far, than not to be,	*Sewell.*
6.	Though all man's life may seem a tragedy ;	*Spencer*
7.	But light cares speak when mighty cares are dumb,	*Daniel.*
8.	The bottom is but shallow whence they come.	*Sir Walter Raleigh.*
9.	Your fate is but the common fate of all;	*Longfellow.*
10.	Unmingled joys here to no man befall.	*Southwell.*
11.	Nature to each allots her proper sphere,	*Congreve.*
12.	Fortune makes folly her peculiar care;	*Churchill.*
13.	Custom does often reason overrule,	*Rochester.*
14.	And throw a cruel sunshine on a fool.	*Armstrong.*
15.	Live well, how long or short, permit to heaven,	*Milton.*
16.	They who forgive most shall be most forgiven.	*Baily.*
17.	Sin may be clasped so close we cannot see its face—	*Trench.*
18.	Vile intercourse where virtue has not place.	*Somerville.*
19.	Then keep each passion down, however dear;	*Thompson.*
20.	Thou pendulum betwixt a smile and tear;	*Byron.*
21.	Her sensual snares, let faithless pleasure lay.	*Smollett.*
22.	With craft and skill to ruin and betray;	*Crabe,*
23.	Soar not too high to fall, but stoop to rise;	*Massinger.*
24.	We masters grow of all that we despise.	*Crowley,*
25.	O, then renounce that impious self-esteem :	*Beattie.*
26.	Riches have wings, and grandeur is a dream.	*Cowper.*
27.	Think not ambition wise because 'tis brave,	*Sir Walter Davenant.*
28.	The path of glory leads but to the grave.	*Gray.*
29.	What is ambition? 'Tis a glorious cheat,	*Willis.*
30.	Only destructive to the brave and great.	*Addison.*
31.	What's all the gaudy glitter of a crown?	*Dryden.*
32.	The way to bliss lies not on beds of down.	*Francis Quarles.*
33.	How long we live, not years, but actions tell:	*Watkins.*
34.	That man lives twice who lives the first life well.	*Herrick.*
35.	Make, then, while yet we may, your God your friend,	*William Mason.*
36.	Whom Christians worship, yet not comprehend.	*Hill.*
37.	The trust that's given guard, and to yourself be just:	*Dana.*
38.	For, live we how we can, yet die we must.	*Shakespeare.*

THE TEN PRECEPTS. In an old church in Westchester county, N. Y., the following consonants are written beside the altar, under the Ten Commandments. By supplying the letter "e" the admonition s plain :

P. R. S. V. R. Y. P. R. F. C. T. M. N.

V. R. K. P. T. H. S. P. R. C. P. T. T. N.

Persevere ye perfect men ; Ever keep these precepts ten.

Questions and Answers.

REMARK OF ARCHIMEDES. (Vol IV, p. 254.) What was the remark that Archimedes made to the Roman soldier when he was ordered to quit and go to Marcellus, at the capture of Syracuse before Christ? LOGOS.

In Samuel Arthur Bent's work, "Sayings of Great Men (p.21), it says that his only remark to the Roman soldier who entered his room while he was engaged in geometrical study, was "Don't step upon my circle," which has come down to us in the Latin form *Noli turbare circulos meos*, or, as given by Valerius Maximus, *Noli obsecro istum (circulum) disturbare.* Brandis (*Scolia in Aristotelem*) quotes the Prolegomena of an unnamed author to the Neo-Platonic Porphyrinus, who gives the remark of the philosopher, "My head, but not my circle." Refusing to follow the soldier to Marcellus, who had captured the city, he was killed on the spot.

THE MOUSE TOWER ON THE RHINE. (Vol. IV, p. 254.) Will some reader explain to what Longfellow alludes in the poem entitled *The Children's Hour*, by "The Mouse-Tower on the Rhine"? A. L. G.

The Mouse-Tower, on the Rhine, is said to be so called because bishop Hatto was there devoured by mice. The tower was built by bishop Siegfried, however, 200 years after bishop Hatto's death, and used for a toll-house for collecting the duties on all goods that passed by. The word *maus*, or *mauth*, means "toll," and the toll collected on corn being very unpopular, gave rise to the tradition referred to; and the catastrophe was fixed upon bishop Hatto, a noted statesman and councillor of Otto the Great, proverbial for his cunning perfidy.

ALLEGORY, OR PARABLE. (Vol. IV, 251.) Will any one of your readers give a satisfactory explanation of the "Allegory" in Galatians IV, 24? Is an allegory the same as a parable?

E., Bethany, W. Va.

This passage reads thus in Greek: "*Ha tina estin allegoroumena,*" "which things are spoken allegorically." "E." is himself a scholar of much ability and I hesitate to seem to teach him. Strictly speaking an allegory is not the same as a parable; but the difference is chiefly in degree. A parable is a similitude, every part of which is parallel to what it illustrates. An allegory is a fictitious narrative which seems to relate to one matter but really signifies something else.

All its parts are not however necessarily thus important. Most "ancient history" seems to have been mingled with allegory. Paul more than once indicates the figurative character of the Hebrew story. In the Galatian epistle he would indicate that Abraham denoted the common source of two peoples and their distinct characteristics. Then going further he declares the real "chosen people" not to be the Israelites of Jerusalem, but those who belong to the Jerusalem above—the eternity, which is mother of us all.

Paul elsewhere declares the metaphoric character of the Mosaic story. In I Corinthians x, he declares the story of the *Exodus* and the events accompanying, to be *tupoi*, types or figures of speech. W.

KONX, OM, PAX. (Vol. IV, p. 254.) Have any explanations been given, of the words, *Konx*, *Om*, *Pax*, used in ancient religious rites ? NEOPHYTE.

These are the words of dismission to the *Epopt* or seer at the Eleusinian initiations. The Eleusinian mysteries were of Euphratean origin—perhaps by medium of the Phœnicians (*Herodotus*, v). Hence the Akkadian language, being the sacred and sacerdotal dialect, would be used at the rites; as Sanskrit is used in India, Hebrew by Jews, and the Latin by the Romanists. Mr Robert Brown, Jr., Barton-on-Humber, England, gives me the following rendering:

Eleusinian formula —	*Konx*	*Om*	*Pax*
Akkadian transliteration—	*Kun-nikh*	*Umu*	*Pahk*

English translation— "End of the Path, the Mother, the King."

At the end of the Path of Probation we find the Mother and also the King.

The *nikh* is the path or Hall of initiation, typifying the discipline of life. The *umu*, Amma or Mother, is Demeter or the Bona-Dea, and the King the Supreme Father. Hence initiation figures regeneration. All the ancient dramas, religious allegories, and philosophic disciplines have a similar purport. All rites relate to human experience and spiritual purification; because all religions have a common origin, and with all their differentiations, must inevitably have the same end and event. A. W.

PLATONIC, PHILONIC, AND STRABONIC. (Vol. III, pp. 140, 219; Vol. IV, p. 248.) The word "Straborean," on page 219, should have been *Strabonean*, an error of the printer. EDITOR.

Now a word for Strabonic and Strabonean. *Strabo* was a Roman

cognomen in the Fannian, Pompeian, and other families. It was first applied to persons having distorted eyes. The geographer Strabo was a native of Pontus and of course lived with a Greek-speaking people. This indicates a Greek idiom, etc., which would suggest *Strabonic* as the proper adjective. If the name is Latin outright, *Strabonean* is correct; but it may not be Latin. Many names and words were common to both languages. I think Pompeius to be *Pompè*. It is apparent that *Strabo* is *Strabôn* in Greek—the two words meaning alike. Strabismos is squinting, and from *strabos* and *strepho*, to turn. I judge that the truth is on both sides, — that as a Grecian name the adjective should be *Strabonic*, although *strabo* was the common adjective; and as Latin, *Strabonean*. We say *Ciceronean*, though *Ciceronic* would probably not be inadmissible. We also have *Plutonian* as well as *Plutonic*. A. W.

Five Operations of the Lord. (Vol. IV, p. 251.) What are the five operations of the Lord referred to in the following verse of Ecclesiasticus xvii, 5 ? GiMeL.

["They received the use of the five operations of the Lord, and in the sixth place He imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof."]

The "five operations" are probaby the five senses, "feeling, hearing, seeing, smelling, and tasting. W.

The "Sea"—The "Ocean." (Vol. IV, p. 253.) "The sea *is* his, and he made it." (Psalm xcv, 5.) In most of ancient books the large body of water surrounding the continents is called *sea*. Why was it called *ocean*, when, and by whom ? Z.

Herodotus, Pindar, and Plutarch use the word *ocean* as we do. Aristotle indicates the Atlantic, *Mund*, iii, 8. W.

The Title, Honorable. What is the lowest public office a person can hold that will entitle him to the title of "Honorable" before his name ? Inquirer II.

A similar question was recently sent to the New York *Sun* and was replied to. It seems that there is no law whatever on the subject, and the grades of those who enjoy this complimentary distinction seem to be gradually widening out. Originally it was conferred on Members of Congress, Members of the Cabinet, Governors, and such like officials. Next Senators of State Legislatures were designated as Honorables, and then others who served as Judges of the several

Courts received the title, and now any one who holds the office of Mayor of a city is addressed us Honorable. It is a matter of taste and there is no precise rule about it.

THE TETRAGRAMMATON. (Vol. IV, p. 254.) What is the *Tetragrammaton* mentioned in Vol. III, p. 95? X. Y. Z.

The Tetragrammaton consists of the four Hebrew letters, *Yod*, *He* (or Heth), *Vau*, and *He*, which constitutes the name read by English-speaking peoples *Jehovah*. It will probably be regarded as temeritous to venture upon a criticism or exegesis of this word. I accord little respect to the Masoretic punctuation and know not why it should have any. Hence I read the Tetragrammaton by its simple letters, making *He* a vowel, which would give us the word as the Samaritans pronounced it, *Yava*. This accords with the arcane name of Raman or R'mma, the Assyrian god of Wisdom, *Yav*, the Vul of Mr. Smith. *Iao*, it will be remembered, was a Gnostic and Asian appellative, and and was also used in the Oracle of Apollo Klarios to denote God as one. Some writers suggest that *Heth*, and not *He*, should be the letter in the word, in the first and perhaps in both cases. This would give us either *Yachvach*, or *Yachva*. In Hebrew the letter *He* at the end of a name renders it feminine, and *Yod* as the initial letter, denotes it masculine. Perhaps therefore the *Vau* denotes the androgynous nature of the Supreme Being, Father and Mother in One. The name *Heva* or *Hava*, the first woman in Eden seems to be the feminine of *Yava* or *Yaheva*, as in Latin Caia is the feminine of Caius. The Masonic translation of the Tetragrammaton as "*He-She*" is by no means absurd. *Eva* (Aleph final) is *she*; and with *He* final and *Yod* initial, the theory is plausible. I prefer however to accept the three letters, *He*, *Vav*, *He*, as *ava*, to be, and the initial *Yod* as its masculine personification. Thus *Yava* would mean That which is, the Satya of the Hindu, and the *Ontos ôn*, or real being of Plato.

A. WILDER, M. D., Newark, N. J.

THE APOSTLES' CREED. Can you give us the Apostles's Creed and its various changes down to the present time? STUDENT.

We cannot give the various changes since it was formulated, but we will give an early version and a late one. It is affirmed by Ambrose, says King's "History of the Apostles' Creed," p. 26, that the Twelve Apostles assembled together, and made a key by their com-

mon advice, to their belief, *i. e.* "a Creed, by which the darkness of the devil is disclosed, that the light of Christ may appear." Others say that each one of "the twelve" inserted an article, by which the Creed is divided into twelve parts. A sermon, fathered upon St Austin, and quoted by the Lord Chancellor King, states that each particular article was inserted by each particular apostle, as follows:

1. *Peter*—I believe in God the Father Almighty;
2. *John*—Maker of heaven and earth;
3. *James*—And in Jesus Christ His only Son, our Lord;
4. *Andrew*—Who was conceived by the Holy Ghost, born of the Virgin Mary;
5. *Philip*—Suffered under Pontius Pilate, was crucified, dead and buried;
6. *Thomas*—He descended into hell, the third day He arose again from the dead;
7. *Bartholomew*—He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
8. *Matthew*—From thence he shall come to judge the quick and the dead;
9. *James, the Less*—I believe in the Holy Ghost, the Holy Catholic Church;
10. *Simon Zelotes*—The communion of saints, the forgiveness of sins;
11. *Jude*—The resurrection of the body;
12. *Matthias*—Life everlasting. Amen.

The modern version now published by the Congregationalists reads as follows:

I BELIEVE

In One God, the Father, the Son, and the Holy Ghost; In the Father Almighty, Maker of heaven and earth; And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost; born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead and buried; He entered into Paradise, the third day He arose from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge, according to the things done in the body, the living and the dead.

I BELIEVE

In the Holy Ghost; The Holy Scriptures; The Holy Church Universal; The Communion of Saints; The New Spiritual Birth; The Forgiveness of sins; The Resurrection of the dead; The Final Separation of the Righteous and Wicked; and the Life and Death Everasting. AMEN.

A DIVINE SYSTEM of CHRONOLOGY. I have seen it stated that a divine system of chronology and numerical connection of meaning has been developed in the Scriptures. Are there works published on these subjects exclusively? JONATHAN.

PALMONI—"THE WORDERFUL NUMBERER." This is the title of Rev. Milo Mahan's remarkable pioneer book on the "Numerals of Scripture, as a proof of inspiration," of 154 pages, published in 1863. He selects nearly all the leading names, passages, and words, and sums the letters in the Hebrew, and some of them in the Greek, and thinks that all were arranged by design as an inspired system of numerical net-work based on certain recurring numbers as 3, 5, 7, 9, 10, 12, 13, 17, 26, 31, 40, 42, 49, 50, 120, 153 (and some others), all of which are amply enlarged upon. His own favorite number seems to be 153, the number of the fishes caught in Simon Peter's net (John XXI, 11). In 1875, his more elaborate work was published, the title-page of which he scrupulously made to conform to this number, "an hundred and fifty and three":

MYSTIC NUMBERS:	13
A KEY	4
TO CHRONOLOGY,	12
A LAW	4
OF THE DIVINE ECONOMY,	18
A TEST	5
OF INSPIRATION:	13
A THOROUGH INQUIRY,	16
BY	2
M. MAHAN, D. D.,	8
AUTHOR OF	8
"PALMONI; OR, THE NUMERALS OF SCRIPTURES,	31
A PROOF OF INSPIRATION."	19
Total,	153

One entire chapter (XXXIX) is devoted to an exposition of the number *153* = 3 × 3 × 17. He is particular to make his title-page conform to "*13* lines, of which 7 give the upper or heavenly part, and 6 give the earthly statement concerning the author," says his editor. The author says "*the Sons of God*" (Gen. VI, 2; Job I, 6) numerically in Hebrew "is *153*—the number of the great fishes in the draught of

the resurrection." He says the sum of the arithmetical series 1 to 17 is 153: (1+17×17÷2=153). That the seventeenth triangular number is 153: (1+3+5+10+15+21 (to 17 terms)=153; hence, "it is an expression of *all* who through the SPIRIT fulfil the commandment: n other words, it is the number of the finally redeemed." The work is full of interest to all who believe in the occult properties of numbers. The volumes contain 714 pages, and 18 photo-lithographic plates, of the author's posthumous papers, in the appendix. Milo Mahan was St.-Mark's-in-the-Bowery Professor of Ecclesiastical History in the General Theological Seminary.

PALMONI: An Essay on the Chronographical and Numerical Systems of the Jews. This a volume of 681 pages, published in London in 1851; author's name not given. It deals more especially with eras, epochs, cycles, periods, seasons, times, dates, jubilees, etc., and is in its detail quite elaborate.

ORDO SECLORUM: A Treatise on the Divine Plan of Times and Seasons of the Scriptures; by Henry Browne M. A., London, 1844; pp. 704, containing an appendix on the several ancient national systems of chronologies.

THE NUMBER "SEVEN" IN SCRIPTURE is the title of a small duodecimo of 76 pages, published in London. It gives the words and the references to 228 passages in which *seven* or a multiple of seven are named; and also 176 groups of *sevens*, with the seven subjects or things mentioned. It is an interesting compilation.

NUMERALS OF THE BIBLE: *888* is the title of a remarkable little pamphlet of 76 pages, by Rev. James A. Upjohn of Neenah, Wis. The 888 is the number of "Resurrection and Life," and is the sum of the letters of the Greek name IESOUS (Jesus). The letters represent the numbers, 10, 8, 200, 70, 400, 200, and added make 888.

NUMBER: A LINK BETWEEN DIVINE AND HUMAN INTELLIGENCE is the title of an interesting argument by Charles Girdlestone, M. A., of London, of 34 pages, showing the beautiful harmonies of the law of gravitation, planetary motion, chemical combination, phyllotaxy, and the proportions which they lead to. The person interested in all these investigations should procure these works and follow out the illustrations and examples in detail.

TEN RULES OF LIFE. (THOMAS JEFFERSON'S). (Vol. IV, p. 267.) As you have printed some of Franklin's Rules of Conduct, please give us Jefferson's, Webster's, Lincoln's, and others, that we may have more or less in each volume to preserve, for my volumes will be bound and left for future children and grandchildren. JOHN.

The following rules for practical life were given by Mr. Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith, in 1817 :

1. Never put off till tomorrow what can be done today.
2. Never trouble others to do what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us much hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain those evils cost us which never happened.
9. Take things always by their smooth handle.
10. When angry, count 10 before you speak ; if very angry, 100.

BUDDHA'S DECALOGUE. Here are the ten commandments of Gautama Buddha. (Compare them with the Biblical Decalogue, Ex. xx.)

1. Thou shalt not kill.
2. Thou shalt not take to thyself what belongs to another.
3. Thou shalt not break the laws of chastity.
4. Thou shalt not lie.
5. Thou shalt not slander.
6. Thou shalt not speak of injuries.
7. Thou shalt not excite quarrels.
8. Thou shalt not hate.
9. Have faith in holy writings.
10. Believe in immortality.

TO DIVIDE AN ARC OR ANGLE INTO ANY NUMBER OF EQUAL PARTS. Has any demonstration of this proposition been made, and if so by whom ? INQUIRER II.

This proposition is claimed to be solved by Prof. Lawrence S. Benson. "To divide any given arc or angle into any number of equal parts." The problem is illustrated by a diagram, and discussed with demonstration. The author is preparing a new text-book on Geometry which will contain this problem, and also the problem, "How to divide a straight line in any number of equal parts, or in any ratio."

The author can be addressed at 25 Bond Street, New York City, who will furnish his problem and demonstration in sheet form and also other discoveries and demonstrations he has published.

THE MUSICAL SCALE. (Vol. III, p. 80.) It is said that the first six syllables of the musical scale—*ut* (or do), *re*, *mi*, *fa*, *sol*, *la*, *si*, *do*—are the beginning of the lines of an ancient monkish hymn to St. John the Baptist. The lines, as I have them, are:

Ut queant laxis
Resonare fibris
Mira gestorum
Famuli tuorum
Solve polluti
Labii reatum
Sancta Johannes.

Do I quote the lines correctly? Can any reader do better, and punctuate the same? I would like to see a literal and free translation.

H. B. J., Terre Haute, Ind.

I have seen *six* different copies of a hymn written about the year 770, by Paulus Diaconus, for the festival of St. John the Baptist; the music and words in these copies, though much alike, are not entirely the same. In one of the six, "Sancte" is made *Sancto*, and in the other copies some of the words are differently spelled. In regard to the *punctuation* of the lines, there are as many opinions as I have seen copies. Accompanying the melody as used by Guido for teaching children, in 1025, the words are without any mark of punctuation except a period at the end of the last line. The six lines commence—*Ut*, *Re*, *Mi*, *Fa*, *Sol*, *La*, in all the specimens—and the seventh line, *Sancte Ioannes*, (marked with a period), gives us *Sa*, and the octave by repeating *Ut*.

Gerard Vossius says: "Shortly after the time of Guido, for the purpose of impressing the six syllables upon the learner's memory —

"Cor* adhibes tristi numeros cantumque labori?
*Ut Re*levet *Mi*serum *Fa*tum *Sol*itoque *La*bores"—

was used to show the syllables, *Ut*, *Re*, *Mi*, *Fa*, *Sol*, *La*, which syllables were sung to the notes represented by C, D, E, F, G, A." Guido, however, was the first to use the six syllables as taken from the hymn under consideration. The seventh syllable was added to Guido's scale in 1599—*Si* being suggested by the first two letters of *Sancte*, before which *Sa*, *Za*, *Ci*, *Be*, *Te*, and other syllables had been tried. *Do* was substituted for *Ut* on account of its greater resonance, by G. B. Doni, a learned writer on music, who died 1669. Since that time it has held the place of *Ut* in every country except France.

* This word *Cor* is by some spelled *Cur*.

Fa, Sol, La, Fa, Sol, La, Mi, Fa, and other syllables, such as *La, Be, Ce, De, Me, Fe, Ge—Bo, Ce, Di, Ga, La, Ma, Ni,* and *Da, Me, Ni, Po, Tu, La, Be,* have been used but did not survive. In a hymn written by Arrigo Boito for the opening of the monument to Guido, at Rome, his syllables are employed as follows :

*Ut*il di Guido *Re*gola superna
*Mi*suratis *Fa*cile de' suoni
*Sol*enne or tu *La*ude a te stessa intuoni
*Si*llaba eterna.

I have read a statement that " the seventh degree of the scale was suggested by Ericius Puteanus, of Dodrecht, in 1580." I have also seen the statement that " *Si* was added to the scale by one Lemaire of Paris, about 1690." Guido, more likely, added this seventh to his own scale, taking the syllable from the word *Sancte,* one of the concluding words of the verse of the hymn which gave the names to the other syllables.

I quote as follows a supposed correct version of the *Hymn to Saint John* as given in my " Encyclopædia of Music," 1854 : (*Art.* Scale.)

Ut queant laxis,
Re-sonare fibris,
Mi-ra gestorum,
*Fa*muli tuorum,
Sol-ve polluti,
La-bii reatum,
Sancte Johannes.

I find so many opinions as to the correct English translation of the *Hymn* and the lines quoted, that I leave the correct English to be given by some one who is more familiar with the Latin and Italian languages.

Number of Scales. The reader who may not know that there are several *major* and *minor* scales, may be glad to see the following mention of them. There are fifteen *major* scales in general use, including those of D-flat, C-sharp, B, C-flat, F-sharp, and G-flat. Still others are found here and there, formed by accidentals in the midst of compositions, but not presented in any generally received table of scales. Every major scale has a relative *minor,* and each minor scale has two distinct forms. There are, therefore, fifteen harmonic minor scales and fifteen melodic minor scales. Combining the ascending melodic with the descending harmonic, produces what is called the mixed minor scale.

JOHN W. MOORE, Manchester, N. H.

THE HYMN TO SAINT JOHN. (Vol. III, p. 80.) The six sylables, *ut, re, me, fa, sol, la*, were first employed in 1026 by the Benedictine Guido Aretino who observed that the notes to which they were set formed the first six notes of the musical scale. The Italians afterwards changed *ut* to *do*, and in 1684 François Lemaire added the syllable *si* formed of the initials letters of the last line of the hymn—*Sancte Johannes*. This was subsequently changed to *ti* to avoid confusion with *sol* when the syllables are designated by their initials.

An English translation of the hymn is as follows:

"Relax the condition of the defiled lips, St. John, so that thy servants can with pliant muscles make the wonders of thy deeds resound."

Or, a somewhat more free translation is:

"In order that thy servants, St. John, my be able with pliant muscles to sound the wonders of thy deeds, relax the tension of their sin-stained lips." M. F. K., Manchester, N. H.

"ONE LAW, ONE TONGUE, ONE FAITH." Who was the author of this quotation? PHILOLOGOS.

This was the utterance of Nicholas I (1796–1825), Emperor of Russia, upon which was built his theory of government, a theory that today is called Pan-Slavism, (*Une seule loi, une seule langue, une seule croyance*). Nicholas surpressed the insurrection that followed his proclamation as emperor, with merciless vigor. The exhibition of power was necessary to its preservation. "If I am an emperor only for an hour," said he, "I will show that I am worthy of it."

He may have had in mind the similar words of Paul (Eph. IV, 5), "One Lord, one faith, one baptism," (*Unus Dominus, una fides, unum baptisma*. These words are prominent on the walls in the Catholic Church, and no doubt gave him the triple declaration.

Daniel Webster, at a banquet in New York, in 1837, gave as a toast, "One country, one constitution, one destiny," which was received with unbounded applause.

Rev. Henry Carey, of England, spent his life in preaching that one language was for all in the heavenly kingdom, taking his motto to be *Multæ terricolis linguæ celestibus una*, ("Many languages on earth, in heaven one").

FATHER ABBEY'S WILL. Can you reprint "Father Abbey's Will?" or, tell me where a copy can be found? I have not seen it in print since I was a boy. JAMES HUNTER.

The *Will* was written by Rev. John Secomb, who I think you will

find was born in Medford, Mass., April, 1708. and became minister at Harvard College in 1728, and continued there until 1757, when he went to Nova Scotia, and died there in 1792, aged 84 years. His poem, the Will, was sent to England and published in the *Gentlemen's Magazine* and in the *European Magazine*, May, 1732. It was reprinted in the *Massachusetts Magazine*, in November, 1794. Father Abbey was Matthew Abdy, born in Boston, 1650. He was appointed bed-maker, sweeper, and bottle-washer, at Harvard, February 19, 1718, which office he held until de died, and his wife Ruth Abdy became sweeper. She died December 9, 1762. If Matthew, the husband, died in 1730, as is supposed, his age was 85 years.

To my dear wife,
My joy and life.
I freely now do give her,
My whole estate,
With all my plate,
Being just about to leave her.

My tub of soap,
A long cart-rope,
A frying-pan and kettle,
An ashes pail,
A threshing-flail,
An iron wedge and beetle,

Two painted chairs,
Nine warden pears,
A large old dripping platter,
This bed of hay,
On which I lay,
An old sauce-pan for butter.

A little mug,
A two-quart jug,
A bottle full of brandy,
A looking-glass,
To see your face,
You'll find it very handy.

A musket true,
As ever flew,
A pound of shot and wallet,
A leather sash,
My calabash,
My powder-horn and bullet.

An old sword-blade,
A garden-spade,
A hoe, a rake, a ladder,
A wooden can,
A close-stool pan,
A clyster pipe and bladder.

A greasy hat,
My old ram cat,
A yard and half of linen,
A woolen fleece,
A pot of grease,
In order for your spinning.

A small tooth-comb,
An ashen broom,
A candle-stick and hatchet,
A coverlid,
Striped down with red,
A bag of rags to patch it.

A ragged mat,
A tub of fat,
A book put out by Bunyan,
Another book,
By Robin Cook,
A skein or two of spun yarn.

An old black muff,
Some garden stuff,
A quantity of borage,
Some devil's weed,
And burdock seed,
To season well your porridge.

A chafing dish,
With one salt-fish,
If I am not mistaken,
A leg of pork,
A broken fork,
And half a flitch of bacon.

A spinning-wheel,
One peck of meal,
A knife without a handle,
A rusty lamp,
Two quarts of samp,
And half a tallow-candle.

My pouch and pipes,
Two oxen tripes,
An oaken dish well carvéd,
My little dog,
And spotted hog,
With two young pigs just starvéd.

This is my store,
I have no more,
I heartily do give it,
My years are spun,
My days are done,
And so I think to leave it.

Thus father Abbey left his spouse,
As rich as church or college mouse,
Which is sufficient invitation,
To serve the college in his station.

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NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS MYSTICISM, ART, SCIENCE, Etc.

"Go on, and the Light will come to you."—*Jean D'Alembert.*

VOL. IV. JUNE, 1887. NO. 6.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"The whole earth is the brave man's country."—OVID.

VOL. IV. JUNE, 1887. No. 6.

New Rendering of the Ten Commandments.

In an article on "The Law of Metaphor," published in 1879, that learned linguistic explorer, the late Stephen Pearl Andrews, gave a new rendering to the Ten Commandments (Ex. xx, 3-17), saying:

"The religion of the future, if we are to have a religion, must have its maxims; and what can be better than to go back to the ancient maxims and take the spirit out of them for our use and let the letter go to the great waste-basket of antiquites. Let us, then, have the spirit of the two tables of Moses. The following rendering not only saves the spirit and dismisses the letter, but it converts the Commandments, at the same time, from mere negative prohibitions into affirmative exhortations; or, in other words, into definite prescriptions of acts to be done; and so into moral laws or rules of our conduct":

1. Thou shalt have no other gods than the Most High (that, whatever it is, embodies, to thy conception, the supremest excellence.)

2. Thou shalt not make unto thee, any sham substitute, or inferior substitute, or inferior likeness of this thy supreme ideal; whether it be in itself relatively high (in heaven above), or mean (in the earth beneath), or base (in the water under the earth). Thou shalt not degrade (bow down) thyself, in respect to any such, nor come under the yoke of their tyranny over thee; for the Supreme Excellence (The Most High—God) is in direct antagonism (a jealous God) against all such degradations of the soul, and will cause the consequences of thy dereliction to follow thee and thy children's children through all com-

ing time (as the necessary consequence of heredity and of the solidarity of the race); while tending, on the contrary, to raise and comfort those who devoutly love and serve all Goodness and Truth.

3. Thou shalt not make a pretentious display even of thy devotion to the Most High (taking his name in vain), as by invoking such high considerations on trifling occasions, thereby bringing them into contempt; for the Most High is thereby profaned.

4. Remember the days of special convocation and all such appointments as thou hast made; on other occasions thou shalt complete thy work; such as might hinder thee in the fulfillment of thy engagments; for the stated occasion is the period of rest from ordinary occupations. In this manner let thy influence over others, who are subject to it (son, daughter, man-servant, maid-servant, and even the inferior animals) conduce to the faithful performance of duties and the fulfillment of all obligations; for, by special appointments the world is made, during the fitting seasons; followed by season of rest; whereby it appears that the Most High has instituted seasons of repose, equally with seasons of activity, or work.

5. Honor the noble ancestors of the race, as thou honorest thy father and thy mother; so that the continuity of humanity may be recognized and conceived, in that perpetual dominion which the Most High (the umpire of destinies) assigns to man over the world.

6. Thou shalt not wantonly exhaust or destroy the vitality of thyself or others (shalt not kill).

7. Thou shalt not mix thy procreative or life-giving forces wantonly, excessively, nor in any wise unwisely, but only in due respect to the highest uses; not, therefore, adulterously; but in purity of purpose, manner, or degree; (shalt not commit adultery).

8. Thou shalt not even withdraw thine own from the help of others; but thou shalt endow others with constant blessing; devising sedulously the ways of doing good (shalt not bear false witness).

9. Thou shalt bear truthful witness to the good there is in thy neighbor, in preponderance over the evil; thy neighbor being all mankind (shalt not bear false witness).

10. Thou shalt earnestly covet the highest well-being of thy neighbor, in all his relations of life; in his domestic companionship, in his political and industrial pursuits, and in whatsoever he does; (shalt not covet anything that is his).

HUXLEY'S TABLE OF WEIGHT. Huxley gives the following table of what a full-grown man should weigh, and how the weight should be divided: Weight 154 pounds. Made up thus: Muscles and their appurtenances, 68 pounds; skeleton, 24 pounds; skin, 10½ pounds; fat, 28 pounds; brain, 3 pounds; thoracic viscera, 3½ pounds; abdominal viscera, 11 pounds; blood which would drain from body, 7 pounds. This man ought to consume per diem: Lean beef-steak,

5,000 grains; bread, 6,000 grains; milk, 7,000 grains; potatoes, 3,000 grains; butter, 600 grains; and water, 22,000 grains. His heart should beat 75 times a minute, and he should breathe 15 times a minute. In 24 hours he would vitiate 1,750 cubic feet of pure air to the extent of 1 per cent; therefore, of the weight mentioned, he ought to have 800 cubic feet of well-ventilated space. He would throw off by the skin 18 ounces of water, 300 grains of solid matter, and 400 grains of carbonic acid every 24 hours; and his total loss during 24 hours would be 6 pounds of water, and a little more than 24 pounds of other matter.

MASONIC RITES. Now many Masonic rites are there that are usually worked in the different countries, and what are their several names? NEOPHYTE.

Mackey's "Encyclopædia of Freemasonry" says that the Latin word *ritus*, from whence we get the English word *rite*, signifies an approved usage or custom, or an external observance. Vossius derives it by metathesis from the Greek *tribein*, whence literally it signifies "trodden path," or metaphorically "a long-followed custom." It signifies a method of conferring Masonic light by a collection and distribution of degrees. It is in other words, the method and order observed in the government of a Masonic system.

The original Masonic system of Speculative Masonry consisted of only the three symbolic degrees. Such was the condition of Freemasonry at the time of what is called the revival in 1717. Hence, this was the original rite or approved usage, and so it continued in England for almost a century, or till 1813, when at the union of the two Grand Lodges, the "Holy Royal Arch" was declared to be a part of the system; and thus the English, or, as it is now more Masonically known, the "York Rite" was made legitimately to consist of four degrees. But on the continent of Europe the organization of new systems began at a much earlier period, and by the invention of what are known as the higehr degrees a multitude of ceremonies were established. All of these degrees agreed in one important essential—all being built upon the symbolic degrees as a fundamental Masonic basis. They were intended as an expansion and development of the ideas contained in these three degrees— Entered-Apprentice, Fellow-Craft, and Master-Mason. These were the porches through which every initiate was required to pass before he could gain an entrance into the

inner temple. The first three degree were the text and the higher degrees were the commentary.

The following catalogue embraces the most important of those which have hitherto and still continue to arrest the attention of the Masonic student. These Rites are not given in either the order of date, or of importance. The priority of several of these are in dispute, their history being somewhat traditional:

1. York Rite.
2. Ancient and Accepted Scottish Rite.
3. French or Modern Rite.
4. American Rite.
5. Philosophic Scottish Rite.
6. Primitive Scottish Rite.
7. Reformed Rite.
8. Reformed Helvetic Rite.
9. Fessler's Rite.
10. Schröder's Rite.
11. Rite of the Grand Lodge of the Three Globes.
12. Rite of the Elect of Truth.
13. Rite of Vielle Bru.
14. Rite of the Chapter of Clermont.
15. Pernetty's Rite.
16. Rite of the Blazing Star.
17. Chastanier's Rite.
18. Rite of the Philalethes.
19. Primitive Rite of the Philadelphians.
20. Rite of Martinism.
21. Rite of Brother Henoch.
22. Rite of Mizraim.
23. Rite of Memphis,
24. Rite of Strict Observance.
25. Rite of Lax Observance.
26. Rite of African Architects.
27. Rite of Brothers of Asia.
28. Rite of Perfection.
29. Rite of Elected Cohens.
30. Rite of the Emperors of the East and West.
31. Primitive Rite of Narbonne.
32. Rite of the Order of the Temple.
33. Sweedish Rite.
34. Rite of Swedenborg.
35. Rite of Zinnendorf.
36. Egyptian Rite of Cagliostro.
37. Rite of the Beneficent Knights of the Holy City.

MINNNEEHAHA. Who was Minnehaha? EDWARD.

Minnehaha means *laughing waters*, and was the lovely daughter of the old arrow-maker of the Dacotahs, and wife of Hiawatha. She died of famine. Longfellow has sung the legends in the poem under "Hiawatha," which should be read by this correspondent.

"PLON PLON." Why was Prince Napoleon Joseph Charles Bonaparte called "Plon Plon"? Z.

"This prince was the son of Jerome Bonaparte by his second wife (the princess Frederica Catherine of Würtemberg). Plon Plon is a euphonic corruption of *Craint-Plomb* ("fear-bullet"), a nick-name given in the Crimean war (1854-56).

ALPHABETICAL ADVICE. Elbridge Gerry Paige (Dow Jr.), 1816–1859, gave the following code of "ethics" as his advice, which contains much philosophy:

A. Always attend to your own avocation; avoid ale-houses and artful women.
B. Be benevolent but not prodigal; bury all bickerings in the bosom of forgetfulness.
C. Contrive to collect cash, and keep it.
D. Do your duty and defy the devil.
E. Early endeavor to eradicate every error, both of head and heart.
F. Fight fairly when you fight; but the better way is not to fight at all. Fiddle for no fools.
G. Grace, goodness, gumption, and al ittle goose-grease, enables a person to slip through the world mighty easy. Get them and glory in them.
H. Harbor hope in your heart if you would be happy; but hark, ye, hope cannot render rotten the rope of the hangman.
I. Inquisitiveness is insufferable; indulge not in it.
J. Juleps may be called the juice of joy and the yeast of jest; but let them alone, for too much joking often destroys the joviality of the social circle.
K. Kindness kindles the fire of friendliness. A kiss avails more than a kick.
L. Love the ladies; look before you leap; eschew loaferism.
M. Make not mischief by meddling with other folk's business.
N. Never be caught napping, except in the night-time.
O. Order is heaven's best law; obey it.
P. Pursue the plain path of probity.
Q. Quarrel not; quibble not; be not fond of asking questions, or addicted to quizzing.
R. Rum ruins respectability; renounce, renew, and renovate.
S. Seek salvation, oh, ye sinners! become saints, and you are safe.
T. Take time by the forelock; try to turn every moment to account.
U. Union unites to unity; in the whole universe there is unison; therefore, unite for the sake of unison.
V. Vanity has no connection with valor; remember that.
W. Women and wine bring want, and woe, and wretchedness, when wickedly indulged in.
X. 'Xtra 'xertions accomplish 'xtraordinary ends.
Y. Yield to no tyrant; yeomen and their yoke-fellows are lords of the soil.
Z. Zig-zagging is characteristic of a zany; take a straight course through life and pursue it.
&. & mind your own business, & let others alone, &c.

PROPERTIES OF NUMBERS. The first table of numbers below comprises the first 36 triangular numbers in regular order. These numbers are obtained by continually adding the arithmetical series, commencing with unity: 1; 1+2=3; 3+3=6; 6+4=10; etc.

I

1	28	91	190	325	496
3	36	105	210	351	523
6	42	120	231	378	561
10	55	136	235	406	595
15	66	153	276	485	630
21	78	171	300	465	666

In this triangular series, it is observed that certain terminal figures coutinually repeat themselves in regular order, at a fixed interval of 20 of these numbers:

1 3 6 0 5 1 8 6 5 5 6 8 1 5 0 6 3 1 0 0,
1 3 6 0 5 1 8 6 5 5 6 8 1 5 0 6 3 1 0 0,

At an interval of each 10 numbers (after the first 9), these terminal figures repeat themselves reversely:

1 3 6 0 5 1 8 6 5,
5 6 8 1 5 0 6 3 1 0.

In the polygonal series of 13 sides, 23, 33, or any other number ending with 3, the terminal figures of the series are precisely the same as the *tri*angular series. Each of the 6 groups or columns consist of 6 triangular numbers, the 36th number being 666.

All perfect numbers are also triangular numbers; the 6 comes into the series at the third place; the 28 comes in at the seventh place; the 496 comes in at the thirty-first place. The particular *ordinal* place of the perfect number will be a factor of that perfect number.

The following are all the perfect numbers so far as known at the present time:

(1) 6
(2) 28
(3) 496
(4) 8128
(5) 33550336
(6) 8589869056
(7) 137438691328
(8) 2305843008139952128
(9) 2417851639228158837784576
(10) 9903520314282971830448816128

At what particular places do the remaining seven known perfect numbers come into the series of triangular nubmers ?

Is there any rule to calculate large triangular numbers from their terminal figures ?

The rule for constructing any series is, after securing a base, by successive additions of the number of the polygon diminished by two. In an octagoanl series, the number is six ; taking 1 for the first term or base, the terms will be 1, 7, 13, 19, etc., and the series will be :

II

1	560	2133	4720	8321	12936
8	645	2296	4961	8640	13333
21	736	2465	5208	8965	13736
40	833	2640	5461	9296	14145
65	936	2821	5720	9633	14560
96	1045	3008	5985	9976	14981
133	1160	3201	6250	10325	15408
176	1281	3400	6533	10680	15841
225	1408	3605	6816	11041	16280
280	1541	3816	7105	11408	16725
341	1680	4033	7400	11781	17176
408	1825	4256	7701	12160	17633
481	1976	4485	8008	12545	18096

This series is divided into parts, that is the groups or columns, viz : five and eight, because 5 and 8 are 13. The last terms of the first division of the groups, 65, 936, 2821, 5720, 9633, 14560, are each divisible by 13 ; also the last terms of the second division of the groups, 481, 1976, 4485, 8008, 12545, 18096, are each divisible by 13.

The figure 8 recurs as a factor at every second term.

The symmetrical character of these octagonals, as to their terminal figures will also be observed. At the interval of each ten numbers they continually repeat themselves.

1 8 1 0 5 6 3 6 5 0,

1 8 1 0 5 6 3 6 5 0,

The same terminal figures occur with a polygon of 18 sides, 28, 38, or any other number ending with 8.

Is there in this series any rule to ascertain the larger octagonal number, from the terminal figures? FOREST C. ORR.

A few remarks on this correspondent's curious observations may be of interest to him. Hutton's rule for triangular numbers is:

"Multiply the proposed number by 8, and to the product add 1; if the sum is a square, the proposed number is triangular."

Yet, this is a simple rule of trial, and almost useless for large numbers. The particular place or link at which any polygonal number occurs is called its radix. The radix being given the corresponding octagonal number can be easily ascertained by the following rule:

"Multiply the radix by 3; subtract 2 from the product; multiply the remainder by the radix." $x(3x-2)$.

Let us take a few examples, for the radixes, or number of terms, 198, 222, 420, 444, 642, 666, 864, 888.

The 198th octagonal term corresponding would be 117216.

222d	"	"	"	"	147208.
420th	"	"	"	"	528360.
444th	"	"	"	"	590520.
642d	"	"	"	"	1235208.
666th	"	"	"	"	1329336.
864th	"	"	"	"	2237750.
888th	"	"	"	"	2363856.

THE "FALLACY." (Vol. III, pp, 172, 198; IV, p. 262.) "E. T. Q." seems to think that his view of these expressions is the only correct one, and that all other interpretations are wrong. Now let us see what it comes to by the acknowledged principles of algebra.

First, $\frac{1}{-1}=\frac{-1}{1}$; now let us clear this of denominators by multiplying the numerator in each member by the denominator of the other member, thus: $1\times 1=1$, and $-1\times -1=1$, or $1=1$ as it should be. Again, take $\frac{\sqrt{1}}{\sqrt{-1}}=\frac{\sqrt{-1}}{\sqrt{1}}$; and do the same thing and we have $\sqrt{1}\times\sqrt{1}=1$, and $\sqrt{-1}\times\sqrt{-1}=\sqrt{-1}\times -1=\pm 1$, where we are at liberty from the ambiguity to take the plus sign, and ws have as before, $1=1$. Our friend "E. T. Q." will have to try again.

A. L. F.

QUESTIONS AND ANSWERS.

WHAT IS "THE FOURTH DIMENSION"? (Vol. IV, p. 399.) What are some of the illustrations and demonstrations to prove "the fourth dimension in space"? X. Y. Z.

In the *Academy*, February 12, 1870, Prof. H. Helmholtz published an article on geometrical axioms bearing upon the fourth power. In the quarterly journal entitled *Mind*, July, 1876, he enlarged the former paper, and extended it to 21 octavo pages. A professor Land critically examined this article calling it "metamathematical investigations," suggesting it to be metaphysical investigations; this article was replied to by Prof. Helmholtz in a subesquent paper of 14 octavo pages in support of what is called the "Non-Euclidian Geometry." These articles are illustrated by concave-convex lines to show peeudo-spherical surfaces, but to "third-dimensional beings," the dwellers on this earth, these articles are not easily to be understood, at least by the average mind.

In May, 1877, George Bruce Halsted of Johns Hopkins University took up the subject under the title of "New Ideas about Space," and discussed it in a manner more easily to be understood. "May not our space have a fourth demension?" He asks these two analogous questions:

1. "May we not be drawing wrong conclusions about space from our limited experience of space, just as the Greeks concluded that the earth was flat?

2. If our conclusions so far are true, yet may there not be, in addition to the three dimensions we know, still another or fourth dimension in space."

He illustrates his paper. Let us take an easy illustration: Suppose beings not living *on* the *surface* of a sphere, but *in* the *surface* of a sphere, and so having no conception of the third dimension of space. Now, if they were only so small as to perceive only a small portion of their surface, they might easily think it a plane, as the ancients thought our earth, and so their gaometry would be the same as Euclid's. But, if they were originally created so large in proportion to their spherical surface as to be immediately affected by its positive curvature, then they would never gather any experience of parallel lines, or of geometrical similarity between figures of different sizes.

Some bold genius there among such beings might conceive the bold hypothesis of the third dimension in space, and demonstrate that actual observations are explained by it. Then they would have two sets of geometrical axioms, one set the same as ours, belonging to science and another resulting from experience in a spherical surface only, belonging to daily life.

The last discussion of this subject that has come to our notice is a pamphlet entitled "What is the Fourth Dimension?" by C. H. Hinton, London, 1887. This is the simplest reasoning of the subject by far for the ordinary student. Mr. Hinton brings one along delighted in his method of its discussion, and a person can see by faith that the fourth dimension is within his grasp, mentally at least. He reasons by analogy from the point to the line, from the line to the square, from the square to the cube, and from the cube to the "four-square" as he is pleased to call the fourth dimension. We have a straight line for a basis, 2 inches in length. The 2^2 is "2 square"; the 2^3 is "2 cube"; the 2^4 is 2 "four-square," or the fourth dimension. Each fact concerning this unknown new fourth dimensional figure has to be reasoned out. In the line there are 2 points; in the square there are 4 points; in the cube there are 8 points. How many points would there be in the "four-square"? That is to say, there are three numbers, 2, 4, 8. In the next figure, proceeding according to the same law, there would be 16 points. Points, 2, 4, 8, 16.

In the line there is 1 line; in the square there are 4 lines; in the cube there are 12 lines. How many lines would there be in the "four-square"? The rule is easily deduced by a little reasoning as with the points: "Double the number of lines in the previous figure, and add as many lines as there are points in the previous figure." In the cube there are 12 line and 8 points. Hence we get $2\times12+8$, or 32 lines. Lines, 1, 4, 12, 32.

We will keep in reserve our reasoning faculties and compare these relations in accordance with the analogy to be worked out from the three dimensions which we do know.

We want to know how many plain surfaces the "four-square" has. Hence, we must commence with the line which has none; the square has 1; the cube as 6. How many has the "four-square"? Consider how the planes of the cube arise. We double the number of

planes in the previous figure, and every line in the previous figure traces out a plane in the subsequent figure. Apply this rule to the formation of a square from a line. In the line there is no plane surface, and since twice o is o, we get, so far, on surface in the square; but in the straight line there is *1* line, namely, itself, and this by its its motion traces out the plane surface of the square. So in the square, as it should be, the rule gives 1 surface. Applying this rule to the cube, we get, doubling the surfaces, 12, and adding a plane for each of the straight lines, of which there are 12, we have another 12, or 24 plane surfaces in all in the "four-square." Surfaces, o, 1, 6, 12. 24

	1st Dim.	2d Dim.	3d Dim.	4th Dim.
Points,	2	4	8	16
Lines,	1	4	12	32
Surface,	o	1	6	24

Therefore, it is possible to describe a figure in space, and by a course of reasoning and comparison it is within our power to describe all the properties of a fignre in the fourth dimension.

Again, points bound lines, lines bound plane figures, planes bound solid figures; and solids must bound four dimensional figures. The "four-square" will then be bounded as follows: The cube by its motion generates the figure. The cube, in it initial position, forms the basis of the "four-square." In its final position it forms the opposite end. During its motion each of the faces of the cube give rise to another cube. The direction in which the cube moves is such that of all the 6 sides, none is in the least inclined in that direction. It is at right angles to all of them. The base, the top, and the four sides of the cube, each and all of them form cubes. The "four-square" will be bounded by 8 cubes. Recapitulating then, the "four-square" will have 16 points, 32 lines, 24 surfaces, and will be bounded by 8 cubes. If the "four-square" were to rest in space it would seem to us like a cube. To justify this couclusion we have only to think how a cube would appear to a two-dimensional being. The face of the cube being a square, the most a two-dimensional being could get acquainted with a cube would be a square.

We are all three-dimensional beings, and must reason from what we know. Now the problem before a third-dimensional being is to construct the "four-square" in perspective. Can it be done?

We do not think the compound word *four-square* a happy selection

for the "fourth-dimensional figure," by Mr. Hinton, as the word *sqnare* has a surface impression on the brain, and some newly-formed word would be better to assist our faculties, and render the imaginable powers clearer.

What is wanted is the "four-square" content. We will not here inqure after four-dimensional beings, or whether they can tie knots in an endless cord returning to itself, or turn a hollow rubber ball inside out, and several other operations, leaving these subjects for future consideration.

"POURING OIL ON THE TROUBLED WATERS." (Vol. I, pp. 152, 211; II, pp. 335, 395.) From whencecomes the proverb, "Pouring oil on the troubled waters" B. H. F.

Plutarch, born about A. D. 50, in his "Natural Questions," asks, "When the sea is sprinkled over with oil, why does it become calm?"

Pliny, who was born A. D. 23, wrote in his "Historia Naturalis": "*Omni* [*mare*] *alia tranquillari.*"

Aristotle, who died B. C. 323, wrote: "Because the winds slipping on the smooth oil, have no force, nor cause any waves."

Menzel, in his "Christian Symbolism," traced the potencies of oil on troubled water far back of Bede or Plutarch. Bede's "Ecclesiastical History" was completed about A. D. 634, and first printed about 1474. So Plutarch, Pliny, Menzel, and Aristotle, all ante-dated Bede in writting of "oil on the troubled waters." But what is the scientific theory or reason for this power of oil over the water? Can any one explain it? CHARLES MARSEILLES, Exeter, N. H.

The *Nautical Gazette*, W. Gannon, editor, 73 Park Row, New York, for March 23, 1887, has a column on this interesting question. The editor has been gathering for years all the literature, and information possible on the subject, which he has published from time to time in his valuable journal.

WHAT IS AN IOTA? When a a person says, "Not an iota of it," what is the supposed quantity? YOUNG MAN.

In answer to this question we will say that *iota* is the smallest letter of the Greek alphabet and corresponds to our letter *i*. It was derived from the Hebrew *jod*, and the Syriac *judh*, and employed metaphorically to express the merest trifle. The expression "not a single iota,"

like the one in the question, is one of the several metaphors which has been used for ages, and was derived from the alphabet, as when *alpha* the first letter of the Greeks, and *omega* the last, are employed — "I am Alpha and Omega, the first and the last" (*Rev.* I, 11). "One jot (jod), or one tittle (point), shall in no wise pass trom the law" (*Matt.* V, 18). The same metaphors existed in other languages.

Some curious examples of the use of letters as metaphors may be seen in Wetstein's and Lightfoot's works. We hear it said "a stigma is upon a person." *Stigma* is the name of the Greek ligature, a small character resembling a figure five (5) which was used to brand criminals with. The Hebrews used their final letter *Tau* for similar purposes—"set a mark upon their foreheads," (*Ezekiel* IX, 4).

In the Talmud (*Sanhed.* XX, 2), it is fabled that the Book of Deuteronomy came and prostrated itself before God, and said :

"O Lord of the universe, thou hast written in me thy law, but if a testament is defective in some parts it is defective in all. Behold, Solomon endeavors to root the letter jod out of me," (*i. e.* out of the original text,) "neither shall he multiply wives" (*Deut.* XVII, 16).

"The Holy Blesséd God answered,"says the Talmud :

"Solomon, and a thousand such as he, shall perish, but the least word shall not perish out of thee."

This is a parallel to the early usage of the metaphor, and also to the sentiment quoted from Matthew.

THE LION AND THE UNICORN. What have been the variations from "the Lion and the Uuicorn" in the arms of England during the reign of the kings and queens? SARAH E. BURNS.

Ever since 1603 the royal arms have been supported as at the present time, by the English lion and the Scottish unicorn. Prior to the accession of James I, the sinister supporter was a family badge. Edward III, with whom supporters began, had a lion and eagle; Henry IV, an antelope and swan ; Henry V, a lion and antelope; Edward IV, a lion and bull; Richard III, a lion and boar ; Henry VII, a lion and dragon ; Elizabeth, Mary, and Henry VIII, a lion and greyhound. The lion is dexter, *i. e.* to the right hand of the wearer or person behind the shield.

WHO WERE THE DOCTRINISTS. Can any one inform me who the Doctrinists were, and what was their doctrine ? LOGOS.

A political party which has existed in France since 1815. They maintain that true liberty is compatible with a monarchial government. They were so called because they advocate what is only a doctrine and dream. M. Guizot was a member of the party.

FRENCH CALENDAR.—1792–1806. The new calendar commenced September, 1792, and ceased January 1, 1806.

1792–93,	year 1,	1799–1800,	year, 8,
1793–94,	" 2,	1800–01,	" 9,
1794–95,	" 3,	1801–02,	" 10,
1795–96,	" 4,	1802–03,	" 11,
1796–97,	" 5,	1803–84,	" 12,
1797–98,	" 6,	1804–05,	" 13,
1798–99,	" 7,	1805–06,	" 14.

NAMES OF MONTHS.

Pluvôise,	January,	Thermidor,	July,
Ventôse,	February,	Fructidor,	August,
Germinal,	March,	Vendémiaire,	September,
Floréal,	April,	Brumaire,	October,
Prairial,	May,	Frimaire,	November,
Messidor,	June,	Nivôse,	December.

DJAFAR.

NAMES OF THE SAXON MONTHS. The Saxons gave seasoaable names to their months as follows :

January—*Wulf-monath*, because wolves were very troublesome then from the great scarcity of food ; after the introduction of Christianity the name was changed to *Se-æftera geóla* (the after yule) ; it was also called *Forma-monath* (first month).

February—*Sgrote-cál* (sprouting month) from the sprouting of pot-wort, or kele ; they changed it afterwards to *Sol-monath* (the returning sun).

March. *Hréith-monath* (rough month) from the boisterous winds ; it was afterwards changed to *Length-monath* (lengthening month), and it was also called *Hlyd-monath*, meaning same as *Hrèith-monath*.

April—*Easter-monath* (orient or paschal month), showing their religion veneration in the customs, and faith.

May—*Tri-milchi-monath* (three milch) because cows were milked thrice a day in this month.

June—*Sere-manath* (dry month) because of droughts.

July—*Máed-monath* (mead month) because the cattle were turned into the meadows to feed.

August—*Weod-monath* (weed monath) weed month, but weed signified vegetation in general.

September—*Gerst-monath*, or *Hærfest-monath* (barley month); but after the introduction of Christianity *Halig-monath* (holy month), the nativity of the Virgin Mary being on the 8th, the exaltation of the cross on the 14th, Holy-Rood day on the 26th, and St. Michael's day on the 29th.

October—*Win-monath* (wine month) the time of vintage; it was also called *Teotha-monath* (tenth month), and *Winter-fylleth-monath* (winter full-moon month).

November—*Wind-monath* (wind month), when the fishermen drew their boats ashore, and ceased from fishing until the following spring; it was also called *Blot-monath* (slaughter month).

December—*Mid-winter-monath* (mid-winter month) to correspond to June sometimes called *Mid-sumor-monath* (mid-summer month). The Christian Saxons called this month *Se ærn geóla* (the anti-yule).

THE NAMES OF THE MONTHS. January—*Lauw-maand*, frosty month. February—*Spokkel-maand*, vegetation month. March—*Lent-maand*, lengthening month. April—*Gras-maand*, grass month. May—*Blou-maand*, blossoming month. June—*Zomer-maand*, summer month. July—*Hooy maand*, hay month. August—*Oost-maand*, harvest month. September—*Herst-month*, autumn month. October—*Wyn-maand*, wine month. November—*Slaght-maand*, slaughter month. December—*Winter-maand*, winter month.

THE MONTHS—THE PRECIOUS STONES—THEIR SENTIMENTS.—According to the Poles each month has its precious stone and sentiment.

January,	Garnet,	Constancy.
February,	Amethyst,	Sincerity.
March,	Bloodstone,	Courage.
April,	Diamond,	Innoncency.
May,	Emerald,	Success in love.
June,	Agate,	Health and long life.
July,	Cornelian,	Content.
August,	Sardonyx,	Conjugal felicity.
September,	Chrysolite,	Antidote to madness.
October,	Opal,	Hope.
November,	Topaz,	Fidelity.
December,	Turquoise,	Prosperity.

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30. —— Faith, Hope, and Charity.
29. —— The Peace of God.
28. —— Prayer, without ceasing.
27. —— Solitude.
26. —— The Inner Light.
25. —— The Death of the Natural Man.
24. —— Single-mindedness, or one affection, that of God.
23. —— Abandonment of false humility, and the sin of doubt.
22. —— Pride utterly crushed out.
21. —— Self-glorification utterly abandoned.
20. —— Conquest of fear.
19. —— Watchfulness—the lamp always burning.
18. —— Psalmody.
17. —— Death of the carnal mind.
16. —— Poverty as opposed to the love of accumulation.
15. —— Chastity.
14. —— Temperance.
13. —— Conquest of iddleness of mind and body.
12. —— Restraint of all exaggeration and false representation.
11. —— Silence.
10. —— Shuning slander and evil speaking.
9. —— Forgetfulness of injuries.
8. —— Equinimity.
7. —— Sorrow, the seed of joy.
6. —— The constant thought of death.
5. —— Penitence, or penance.
4. —— Obedience.
3. —— Giving up father and mother.
2. —— Giving up all earthly goods and hope.
1. —— Renouncement of the world.

LATIN-ENGLISH WORDS — COMPARATIVE DEGREE. The following eight words are of opposite relationship:

Superior—higher.	Anterior—before.
Inferior—lower.	Posterior—after.
Exterior—outer.	Ulterior—remoter.
Interior—inner.	Citerior—hither.

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IN

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Volume I NOTES AND QUERIES, July, 1882 to February, 1884, 20 Nos. will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Inter-Ocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop," for 1879, published at the same office. Or, either Vol. II, March, 1884, to December, 1885; or, Vol. III, January, 1886, to December, 1886, will be given if any one so desires.

ORGANIC PHILOSOPHY, OR MAN'S TRUE PLACE IN NATURE. Vol. I, Epicosmology, pp. XVI+399. Vol. II, Outlines of Ontology, pp. VIII+455. Vol. IV, Collective Biology and Sociology, pp. VIII+436+XV. By Hugh Doherty. London, 1871. Trübner & Co.

SECRET OF HEGEL. By James Hutchinson Sterling. London.

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Has resumed publication, having commenced again, November, 1885, after 16 years' discontinuance. The 31st number of Volume VII was issued June 6th, 1887. Terms, $5.00 a volume (24 numbers); in advance. Address Prof. B. A. GOULD, Cambridge, Mass.

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*They are never alone who are accompanied with noble thoughts.*"—SIDNEY.

VOL. IV. JULY AND AUGUST, 1887 NOS. 7 & 8.

"*Pouring Oil on the Troubled Waters.*"

The notion that oil will smooth troubled waters is very old indeed The Syrian fishermen have been wont, time out of mind, to pour oil on the sea, when caught in a storm far from land. The boatmen of the Persian Gulf have always been in the habit of towing, astern of their frail crafts, bladders filled with oil; these bladders are pricked so as to permit a gentle leakage of oil in the wake of their boat. Pliny tells us that, in his day, the Mediterranean sponge-divers used oil to obtain a smooth surface when they arose from the bottom of the sea. Dr. E. Halley states that sponge-divers in the Archipelago descend to the bottom of the sea with a piece of sponge saturated with oil, and by squeezing a little from the sponge they obtain a clear surface, whereby they can see much more clearly at the bottom. Ever since whale-hunting has been followed, it has been noticed that when a whale is "being made off," that is "the blubber flensed," the oily sea is smooth, no matter how rough the water beyond the range of the oil, Prof. Horsford, by emptying a vial of oil upon the sea in a stiff breeze. stilled the surface; and Commodore Wilkes, of the United States, saw the same effect produced in a violent storm off the cape of Good Hope, by oil leaking from a whale-ship. Among the herring-fishers of Shetland, the pilchard-catchers of Cornwall, in Northern Africa,

also in Samoa, and indeed, all over the world, oil is used, more or less systematically, for soothing the sea. Sometimes a mop steeped in oil is hung in the water, and sometimes pricked bladders.

Mr Shields laid perforated pipes under the dangerous bar across the mouth of Peterhead Harbor, and then pumped oil into them; the effect was that huge billows, from ten to twelve feet high, were reduced to petty waves, which any vessel could ride over in perfect safety.

Two Italians, crossing the Atlantic from Buenos Ayres, in 1881, were caught in a rough sea, but, by the use of oil, rode through the waves without shipping a bucketful. We are told of a captain who declared his steamer would have been lost in the Bay of Biscay had he not lulled the waves by pouring oil on them. Another case is on record of a schooner off Sable Island, which was seen tearing her way through a sea lashed into a white foam by a violent storm, and simply by ladling out oil she passed on safely, though otherwise she must have gone to the bottom. Once more, a vessel was caught in a hurricane, the breakers threatened to engulf her every minute, but oil was poured on the sea, and the vessel rode on in safety. There seems to be no doubt of the fact, that oil does smooth the surface of troubled waters. Let us now see what use the hagiographers have made of this fact:

The Devil, as prince of the powers of the air, is the evil principle that works mischief by storms, tempests, earthquakes, and destructive gales. The devils hated St. Nicholas for throwing down the temple of Diana, in Lycia, and when he was dead, used all their endeavors to prevent pilgrims from visiting his tomb. On one occasion a large number of pilgrims took ship for Myra; Satan, in the guise of an old woman, coming on board, said to the pilgrims, "I also wish to go to the tomb of St. Nicholas, but cannot do so now. Oblige me, therefore, by taking this cruse of oil, and burning it in the lamps on the Saint's sepulchre." This the pilgrims readily promised to do. When he ship was out in the middle of the sea, on the second day, a furious storm arose, and the crew expected the ship would be broken to pieces by the violence of the waves. Just at this juncture the spirit of St. Nicholas made its appearance, and said to the pilgrims, "Fear not, for none here shall be lost; but cast overboard the cruse of oil, for the old woman who gave it to you was the Devil." As soon as the oil was thrown over into the sea, it blazed into a great flame, and sent forth an odious stench of sulphur and sin, proving to a demonstration that it came from hell. The wind ceased, the sky cleared, the sea lulled, and the ship ran into the Lycian port.—*Lives of the Saints.*

As Germanus, bishop of Auxerre, in the fifteenth century was sailing to Britain, a horrible tempest was raised by the Devil, to drown the saint. He was fast asleep in the ship; but, being aroused by the shrieks of the perishing crew, he rebuked the storm. Then sprinkling, in the name of the Holy Trinity, a few drops of oil on the raging billows, immediately there was a great calm.—*Dissertations by Dr. Jostin.*

Before Vtta, a holy man, went to fetch the bride of King Oswin, he called on bishop Aida, who told him he foresaw a tempest, and gave him a cruse of holy oil for stilling the waves. All came to pass as the bishop said. The winds arose, lashed the waves into fury, and the ship would have been wrecked, had not Vtta poured the holy oil on to the waves, and bade them subside into a calm. — *Ecclesiastical History by Bede.*

Bede affirms that he heard this fact from Cymmund, a very creditable man, who was told it by Vtta himself. (See N. AND Q., Vol. I, pp. 152, 211; II, pp. 335, 395; IV, p. 328.)

FOREST K. GOLDSMITH.

QUOTATION—"CALL ME DAPHNE, CALL ME CHLORIS." (Vol. IV, p 299.) Please complete and tell the author of the quotation.

ANXIOUS, Baltimore, Md.

The line quoted is a part of one of the epigrams of Coleridge. It is found in the edition of the poetical works of Coleridge, Shelley, Keats, published by Thomas Cowperwaith & Co., Philadelphia, 1844, page 217. The whole epigram is as follows:

"I asked my fair, one happy day,
What I should call her in my lay;
By what sweet name of Rome or Greece,
Neaera, Laura, Daphne, Chloris,
Carina, Lalage, or Doris;
Dorimene, or Lucrece.

Ah, replied my gentle fair,
Dear one, what are names but air?
Choose one whatever suits the line;
Call me Laura, call me Chloris,
Call me Lalage, or Doris,
Only—only call me thine."

ONE MORE THAN THE OTHER. The following problem has caused many a person to stumble. It should always be *spoken* to a person or party:

"Two men ate oysters for a wager; one ate ninety-nine, and the other ate one hundred, and *won*. How many did one eat more than the other?"

"WORDS, WORDS, Words, *Words*," exclaimed an over-critical person on the verbosity and superfluity of the English tongue, and then asks the question, "are other languages as prolific in words, for prefixes and affixes as ours?"

This queston can best be answered by reference to some of those writers who make words, and hence language.

Stephen Pearl Andrews found the English language inadequate for him to express clearly his discovery of Universology, and he first prepared a vocabulary of eighty octavo pages, double columns, of newly-made- and defined-words. This vocabulary he prefixed to his work, "The Basic Outline of Universology," in order that the student could thoroughly understand the meaning he designed to convey. Many of his words are now being used by our leading writers, and thus take their alphabetic places in the dictionaries. His words are systematically arranged in classes by their terminations in *ism*, *ismus* (plural *ismi*), *oid*, and *ology*. Some of Mr. Andrews's words are: altruistic, cardinismic, koinologicism, perpendiculism, catalogicismus, logicismus, conditionoid, universaloid, economology, inorganismology, etc.

Perhaps no author has made more adjectives from proper nouns than Ernest de Bunsen, author of the "Hidden Wisdom of Christ," "Keys of St. Peter," "The Angel-Messiah," etc. These books contain many words as follows: Adamic, Sethic, Enochian, Noachian, Melchezidekian, Abrahamic, Jacobic, Pharaonic, Sampsonian, Davidic, Solomonian, Danielic; Johannean, Paulinian, Clementinian, Palestinian, Jerusalemic, Pentateuchian, etc.

Dr. Christian D. Ginsburg, in his work, "The Kabbalah: Its Doctrines, Development, and Literature," has these. beginninglessness, metempsychosisian, pentagrammaton, etc.

James Brown, in his "English Syntithology, Developing the Constructive Principles of the English Language," gives us hundreds of new words not found anywhere else; for examples: chronodex and chronodiction; poecrom, poeclade; nepoecrom, nepoeclade; phemic, preposthemic, prosechistic; theatromic, cordiction, syllabane, etc.

The Boston *Journal*, in one issue, has Mexicanization, dispauperization, and misandrogynist.

The New York *Sun* has had mugwump, mugwumpian, mugwumpification, etc.

The anonymous author of "The Order of Essees among the Jewish People" has in this book Pythagoric, Pythagorical, Pythagoricians, and Pythagoreans.

A pseudononymous writer's work, entitled "Unpublished Writings," says "Abbé Louis Constant was unfrocked and stripped of his gown," referring to his excommunication from the Catholic clergy. Another writer says Jesus was crossed; that Stephen was petered; that Socrates was hemlocked.

Herbert Spencer, Thos. H. Huxley, Franz Delitzsch, J. W. Powell (U. S. Bureau of Ethnology), and other modern writers, have coined hundreds of word not yet included in the dictionaries. Many of these words are of "sesquipedalian length," as Herbert Spencer expresses it; that is, one foot and a half long (prosodaical feet).

QUESTION. If we accept the orthodox view of the Noachic deluge, all mankind is descended from Noah and his family; according to the chronology of Archbishop Ussher the deluge occurred 2348 B. C., or 4225 years ago. Admitting 30 years to a generation, the remotest cousinship between any persons now living, is the 138th degree. Hence Caucasians, Africans, Malays, Mongolians, and American Indians are not more distantly connected than the 138th cousin. At a remote period, however, intermarriage of relatives was common, and probably reduces the degree to the 100th, or less. Therefore, the Chinaman who washes your clothes, my aristocratic reader, and the dark-skinned servant from Africa, are your 100th cousins at the very least. Admitting the correctness of this calculation, do not these facts throw doubt on the universal deluge? DJAFAR.

"GONE TO GRASS." That common expression, "gone to grass," is not new Yankee, but good old English, dating back at least to a pen borne ten years before the renowned Queen Bess died; as witness George Herbert's sinewy stanza:

> "O England! full of sinne, but most of sloth;
> Spit out thy flegme, and fill thy breast with glorie;
> Thy Gentrie bleats, as if thy native cloth
> Transfused a sheepishnesse into thy storie:
> Not that they all are so, but that the most
> Are *gone to grasse*, and in the pasture lost."

HOCUS-POCUS. The papistical sacrament was called by the vulgar, at the dawn of the Reformation, "Jack-in-the-box," "Worm's-meat," and "Hocus-pocus." The latter epithet had its origin from the manner in which the priest mumbled the words, *Hoc est Corpus*." (This is my body, etc.).—*Disraeli.*

Questions and Answers.

BATTLE OF BENNINGTON—POEM. (Vol. IV, p. 300.) Where can a copy of the poem, on the "Battle of Bennington," by Rev. J. P. Rodman be found, which contains thsee stanzas:

"The morning came—there stood the foe;
Stark eyed them as they stood:
Few words he spoke—'t was not a time
For moralizing mood.

'See there the enemy, my boys!
Now strong in valor's might,
Beat them, or Betty Stark will sleep
In widowhood tonight.'"

PHILOS, Baltimore, Md.

The complete poem of Rev. Mr. Rodman on the Battle of Bennington, which gives an allusion to the famous laconic speech of Gen. Stark, can be found in the proceedings of the Bennington Historical Society. The proceedings are published annually giving a report of the yearly celebration, on August 16th, and which celebration has been omitted but once in 110 years.

The last verse, quoted by "PHILOS," should read *Molly* Stark, instead of Betty,—for the former was the General's pet name for his wife, though her true maiden name was Elizabeth Page. He had a whimsical fancy for giving pet names of the most absurd character, to members of h is fa m and to intimate friends. H. W. H.

"SKIN OF MY TEETH." Is there a passage in the Bible that reads, "I escaped by the skin of my teeth"? D. M. D.

Not exactly as this correspondent quotes. The whole verse reads: "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth."—*Job* XIX, 20.

The Douay version (Catholic) gives an entire different rendering: "The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth."

ORIGIN OF THE WORD "SPHERE." What is the origin of the word *sphere* as applied to a *globe*? LOGOS.

Webster says Sphere is from French, *sphère;* Persian, *espera;* German, *sphräe;* Spanish, *esfera;* Italian, *sfera;* Latin, *sphera;* Greek, *sphaira.* These words all show the source of the word. The root of the word, however, as given by Dr. Kenealy, is the Hebrew *sphr*, and means "a book," because the concavity of the heavens was called by the Hebrews a *scroll* or book. Their word for book is *sepher*, or *sphere*, and anciently there was a library at Debir, which previously gave t

name to that city—Kirjath-sepher, or *city of books* (*Judges* I, 11; *Isaiah* XXXIV, 4).

COMPOSITION OF THE HUMAN BODY. (Vol. IV, p. 318). Huxley's table of the weight of the different parts of the human body, is not less interesting than another table, the authorship of which we do not know. It shows the composition of a person's body weighing 154 pounds, in the elementary substances, as follows :

Elements.	Pounds.	Ounces.	Grains.
Oxygen,	111	8	0
Hydrogen,	14	6	0
Carbon,	21	0	
Nitrogen,	3	10	0
Phosphorus,	1	2	88
Calcium,	2	0	0
Sulphur,	0	0	219
Chlorine,	0	2	47
Sodium,	0	2	116
Iron,	0	0	100
Potassium,	0	0	290
Magnesium,	0	0	12
Silica,	0	0	2
Total,	154	0	0

This is rather a humilitating view to take of one's self; yet it is thoroughly scientific as well as scriptural. "For dust thou *art*, and unto dust shalt thou return." DJAFAR.

THE TETRAGRAMMATON ? (Vol. IV, p. 254.) What is the *Tetragrammaton*, mentioned in N. AND Q., Vol III, p. 95 ? X. Y. Z.

The word Tetragrammaton is derived from the Greek *tetra*, four, and *gramma*, letter; and is the term applied to the four-lettered sacred name of Deity—*i. e.* I H V H. It is vocalized in English as *Jehovah* in the Old Testament. The Jews held it in great veneration, and wove it into many a verse in the Hebrew text. The initials of the four Hebrew words of Psalm XCVI, 11, are I H V H; while the finals of the four Hebrew words of Exodus III, 13, are I H V H; others might be cited. (See a five-page article on this word in Vol. III, pp. 5-9, of N. AND Q).

The Pentagrammaton is a s milar term applied by Dr. Ginsburg to the *five*-lettered name I E S U E, in Hebrew; in Greek, IESOUS; in English, JESUS (*Luke* I, 51).

The Hierogrammaton (sacred letters) is yet another similar term used by Dr. Kenealy, and applied to the sacred characters or symbols used in all ages to represent the Deity. It is especially applied to the *circle* as a symbol of The Eternal.

THE GOLDEN RULE. Who is the author of what is known as *The Golden Rule*, found in Matthew VII, 12 : " All things whatsoever ye would that men should do to you, do ye even so to them " ?

JONATHAN.

" The Golden Rule " so called is usually credited to Confucius who was born, according to James Legge, an authority in Chinese classics, June 15, 551 B. C., at Shang-ping. His own name was Kong, but his disciples called him Kong-fu-tse (the Master or Teacher). Dr. Legge's work on " Chinese Classics " Book XV, Sec. 22, says :

" Tsze-kung asked Kong-fu-tse, saying, ' Is there one word which may serve as a rule of practice for all one's life ? ' The Master said, ' Is not RECIPROCITY such a word ? What you do not want done to yourself, do not do to others.' "

Marcenus R. K. Wright published in, 1870, the " Life, Moral Aphorisms, and Terseological Teachings of Confucius." They are condensed in " One Hundred Confucian Precepts," the 100th and last being the summation of all the others which he italicizes as follows :

" *Do unto another what you would he should do unto you ; and do not unto another what you would not should be done unto you. Thou needest only this law alone ; it is the foundation and principle of all the rest.*"

DEMONSTRATIONS OF PYTHAGOREAN PROPOSITION. (Vol. IV. p. 299.) How many distinct demonstrations are there of the " 47th proposition of Euclid," here given, and where can a collection of them be found ?

" The square described on the hypothenuse of a right-angled triangle is equivalent to the sum of the squares described on the other two sides."—*Davies' Legendre*, Bk. IV, Prop. 11. X. Y. Z.

Stephen Chase, late of Dartmouth College, in his work, " Geometry," page 158, says a Mr. Hoffman published a work on the " Pythagorean Proposition," at Mayence, in 1819, giving 28 demonstrations or methods, of which Prof. Chase gives five.

John M. Richardson, now of Daingerfield, Texas, published in *The Mathematical Monthly*, Vol. II, No. 2, 1859, a collection of 32 demonstrations, with geometrical diagrams.

G. H. Harvell, of Ada, La., is now publishing a collection of dem-

onstrations in the columns of the Ohio *Teacher*, having commenced in September, 1886.

THE MUSIC OF THE SPHERES. (Vol. IV, p. 299.) Was the Pythagorean harmony known as "The Music of the Spheres," a foresight or gleam of some law of harmony of their arrangement, motions, etc., as Bode's Law of distances, Newton's Laws of gravitation, Kepler's Law of analogy, etc. ? X. Y. Z.

Many persons have caught a vista or foregleam of future discoveries, who are called seers. Pythagoras saw the harmonies of the universe, which have been formulated into demonstrated laws.

Swedenborg wrote many things in his "Principia," which have at the present day been proved to have been foregleams to him.

Shakespeare's line, "I will put a girdle around the earth in forty minutes," has been accomplished by the telegraph, by which a message has been sent around the globe in less than forty minutes to the office from which it started.

Oĕne Wronski, a Russian, author of "Absolute Reform of Human Knowledge," has given us "The Universal Mathematical Formula," or "The Supreme Law of Mathematics," expressed in the following terms :

$$Fx = \text{A } 0.\prod 0 + \text{A } 1.\prod 1 + \text{A } 2.\prod 2 + \text{A}3.\prod 3 + \text{etc., etc.}$$

This formula was presented to the Institute of France in 1810, and received its approval through a committee composed of Lagrange and Lacroix, although it is practically ignored by the scientific world. This formula is the foundation of all those formulæ which are now known for the development of functions, the latter formulæ being only special instances of Wronski's.

CLOSING THE EYES IN PRAYER. Why do people close the eyes engaged in prayer? STUDENT.

Undoubtedly the practice has come down from primeval times when the sun-worshippers turned their faces to the east to catch his early return, and hence the necessity, on accouut of the sun's dazzling rays.

Later the altar was established in the center of the tent at evening, around which the worshippers knelt in a circle, with the eyes closed as a matter of necessity. Hence the custom obtains now ; yet some worshippers at the present time who pray with eyes open. Some say by closing the eye they can better concentrate their thoughts.

PRONUNCIATION OF ENGLISH NAMES. How are such names as *Norwich, Warwick, Thames*, etc., prouounced? AMERICAN.

The following examples will gives the information as to the pronunciation of English names:

Abergavenny,	*Abergenny.*	Knollys,	*Knowles.*
Beauchamp,	*Beecham,*	Leicester,	*Lester.*
Bolingbrooke,	*Bullingbrook,*	Majoribanks,	*Marchbanks.*
Brougham,	*Broom.*	Marylebone,	*Marrabun.*
Bulwer,	*Buller.*	Norwich,	*Norridge.*
Cholmondeley,	*Chumley.*	Salisbury,	*Sawlsbry.*
Cirencester,	*Sissister.*	S. Leger,	*Sillinger.*
Cockburn,	*Cobun.*	Talbot,	*Torbut.*
Colquhoun,	*Cohoon.*	Taliaferro,	*Tolliver.*
Cowper,	*Cooper.*	Thames,	*Tems.*
Grosvenor,	*Grovener.*	Warwick,	*Warick.*
Hawarden,	*Harden.*	Wemyss,	*Weems.*
Holborn,	*Hobun.*	Windham,	*Winam.*

A Grandiloquent Communication.

{AERIAL MANSION, HIGH PILLICODY,
ROYAL RAMPARTS, THAMES TUNNEL,
LODNON, JULY 4, ANNO DOMINI, 1857.}

VICTORIA REGINA AND ALBERTUS PRINCEPS:

To His August Highness, Honorable John Merrill, Director of the Pool, Arctic Philosopher, Practical Philanthropist, &c., &c., &c., &c., &c.

Monsieur: I am commanded by Her Most Gracious Majesty's ROYAL HIGH BUTLER, to communicate to your Obsequious Highness, the most trans-atlantic compliments of AB DEL HADER, and acknowledge the receipt of your most learnéd, altiloquent, and circumambient State Document, dated August 28th, 1854, which has been under the profound consideration of the GRAND LAMA ever since.

The GRAND LAMA fully concurs in your new view of the hole in the earth, and believes it was caused by a derangement of the North Pole, effected by the scintillation of the hyperborean Aurora Borealis, which has shaken the barques of Sir John Franklin from the outside into the inside of the pole, as you say.

The GRAND BUTLER takes this opportunity to express to your Obsequious Highness, the great satisfaction which the GRAND LAMA feels after the perusal of so learnéd a document, and begs to salute you as a man of transcendant prognostigations. By Royal command, and my own Royal pleasure; signed in the Grand Culinary Department, with a Royal Goose Quill.

VICTORIA
BY ALBERTUS.

QUESTIONS.

—o——o—

1. Please explain the following phenomena of the moon : Revolution, *Rotation.* Libration, Nutation, Evection, etc. JONATHAN.

2. Give some information of the origin and use of the following words : Argus-eyed, Hydra-headed, Janus-faced, etc. JONATHAN.

3. What is a *Republican* government, and a *Democratic* government as each italicized word means? V.

4. The author of the poem, "A Vision of Hell, Purgatory, and Paradise," was Durante Alighieri, born in Florence, 1265, died, 1321. Why is he always known as *Dante*? V.

5. (*a*) Who were the seven children of Charles Francis Adams ?
(*b*) Where were the seven debates between Lincoln and Douglas enacted ?
(*c*) Who were the seven persons killed on the trial (first) trip of the Great-Eastern? ANXIOUS.

6. Who are the authors of the following :

(a) "Come under my plaidie,
Come, sit down beside me."

(b) "Ask of mother Earth why oaks are made
Taller and stronger than the weeds they shade."

(c) "The Devil in search of a wife."

D. T. T.

7. What is the name of the author of "Adrift at Sea ?"
F. G. S.

8. Who is the author, of the following, and where found ?

(*a*) "The fire that in my bosom burns, is lone as some volcanic isle."

(*b*) "The wise and active conquer difficulties. By daring to attempt them, sloth and folly shiver and sink at sights of toil," etc.
MR. GREEN.

9. Will some one of your readers furnish me with a list of words ending with "ceed"—taken from history, geography, natural history, botany, mathematics, the sciences, etc? ADMIRER.

10. Can any reader inform me of the source of the following : "And with the turn of the tide the ships sailed away from the harbor ; and the shores of their beloved land grew misty in the distance."
CURIOUS.

11. What is the origin of the expression, "That will do to tell to the marines" ? B., Oakville, Penn.

12. What was the origin of *Brandywine* where the battle was fought on September 11, 1777? G.

1. Please translate the following couplet, found in a note in Dr. G. D. Ginsburg's "Kabbalah," page 48 :

Littera gesta docet, quid credas Allegoria,
Moralis quid agas, quo tendas anagorgia. JONAS.

2. Is the historical "Helen of Troy" of the *Iliad*, the same person as "Helen of Tyre" mentioned in historical works ?
G. S. CLARK.

3. What are the duties of the *Hayward*, an officer appointed or elected by the municipal government in some of the New England cities ? F. J. P.

4. Can any one give satisfactory statistics or other facts to show that the Hebrews are more healthy and freer from diseases than other people ? CHESTER.

5. Where can be found the line, "Packed his knapsack on his back, and marched away like a soldier" ? A. B. C.

6. Who are the authors of the two following quotations ?

(a) "He killed her, yes he killed her,
By the pollard willow tree."

(b) "My heart is in the Highland, and in my dreams I see the Hebrides."

7. When were the words, "United States," first used as applying to the American Union ? ANONYMOUS.

8. Which is the more correct mode to express the *ism* in proper nouns : Darwinism, or Darwinianism? Zoroasterism, or Zoroasterianism? J. J. J.

9. Who were the Xerophagists, and what were their principles and practices ? LOWELL.

10. George Fields, in his work, "Nature and Revelation, or the Cosmos and the Logos," says (p. 272) : "In Glamorganshire, Wales, a crop of *barley* was produced, where *oats* had been sown, and the farmer to whom it belonged declared that the *ground had not been stirred for thirty years*." An old farmer told me that barley can be raised any year by simply mowing off the tops of the oats when about four inches high. Can this be verified ? YOUNG MAN.

11. How many different persons by the name of *Jesus* are there mentioned in the New Testament ? STUDENT.

12. Where is, or was, the country known as *Cocaigne*? STUDENT.

13. What is the meaning of the several initials placed at the beginning of various chapters in the Al Korân, the sacred book of the Mohammedans : A. L. M. ; A. L. M. S. ; A. L. R. ; A. L. M. R. ; C. H. Y. A. S. ; T. H. ; T. S. M. ; T. S. ; Y. S. ; H. M. A. S. K. ; H. M. ; K. ; and N. ? SEARCHER.



THE STAFF OF ADAM,

AND

THE SHEM-HAMMEPHORASH.

A PAPER READ BEFORE THE SOCIETAS ROSICRUCIANA, MASSACHUSETTS COLLEGE, IN BOSTON, JUNE 2, 1887.

By S. C. GOULD, VIII°

The Rabbinical writings give us the account of a *Staff* which Rabbi Eliezer briefly describes, as follows :

"The Holy and Blesséd God gave to the first man in Paradise a Staff which had been created between the stars (that is in the evening of the Sabbath). Adam gave it to Enoch; Enoch to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob. Jacob carried it into Egypt and gave it to his son Joseph. When Joseph died, his household goods were seized by the Egyptians and carried to the palace of Pharaoh. Among the personal goods of Joseph was this Staff, which had descended to him from Adam. This was put among the special treasures of Pharaoh."

We are told that on the Staff was cut a peculiar name which the Hebrews call the *Shém-hammephorásh* (SH-H M PH R SH), a word explained to mean "the Branch of Fire." Its transliteration is given by that adept in occult science—Francis Barrett—as *Schém-hamphoræ*, which no doubt is an easier vocalization. Mackey, Mackenzie, and Oliver spell it *Shem-Hamphorasch*. McClintock & Strong adopt the

first given above—*Shem-hammephorásh.* This was the word applied to the *name* of God—the *hierogrammaton* (holy letters) on the Staff.

The Rabbins declare that if any one were able rightly and devoutly to pronounce that name, he would by this means be able to create a world. It is alleged, indeed, that two letters of the name were inscribed by an adept in the kaballah on a tablet, and thrown into the sea, A. D. 1542, raising a tempest, and destroying an entire fleet.

The rationale of the virtues of the Shém-hammephorásh is described by Alfred Vaughan, in his *Hours with the Mystics*, to be as follows :

" The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal Universal Light. Within the region of these points was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word ' Shém-hammephorásh ' contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combinations."

What is the *Shém-hammephorásh ?* There is a certain text in Exodus (xvi, 19–21), which Dr. Christian D. Ginsburg says, contains the *seventy-two* lettered-name of God. Each of the three verses is to be written with seventy-two letters in a peculiar manner. Each verse is arranged in an eight-by-nine parallelogram, of seventy-two squares; in these squares are placed the Hebrew letters.

The first is read, beginning at the right, downward, then the second column from the right, and so on. The first word is *Vajisa.*

The second is read, beginning at the top, from right to left. Again, this is read, beginning at the bottom, from left to right. The first word is *Vajabo.*

The third is read, beginning at the bottom, right to left. The first word is *Vajot.*

Extend the first verse into one line from left to the right ; the second verse from the right to the left under the first ; and the third verse from the left to the right under the second.

The letters subordinate to each other will make one name, and the seventy-two words thus formed make the seventy-two lettered-name of God, which the Hebrews call the *Shém-hammephorásh.* To each of these words, if the divine names, *El* or *Jah*, be added, they

produce the name of seventy-two angels, each of whom carries the great name of God; as it is written, says the Hebrews, "My angel shall go before them; for my name is in him."

The names of the seventy-two angels thus formed are as follows;

1. Vehuiah,	19. Leuuiah,	37. Aniel,	55. Mebahiah,
2. Ieliel,	20. Pahaliah,	38. Haamiah,	56. Poiel,
3. Sitael,	21. Nelchael,	39. Rehael,	57. Nemamiah,
4. Elemiah,	22. Ieiaiel,	40. Ihiazel,	58. Ieilael,
5. Mahasiah,	23. Melahel,	41. Hahahel,	59. Harahel,
6. Lelahel,	24. Hahuiah,	42. Michael,	60. Mizrael,
7. Aehaiah,	25. Nithhaiah,	43. Vevaliah,	61. Umabel,
8. Cahethel,	26. Haaiah,	44. Ielehiah,	62. Iahhel,
9. Haziel,	27. Ierathel,	45. Sealiah,	63. Annauel,
10. Aladiah,	28. Seehiah,	46. Ariel,	64. Mehekiel,
11. Lauiah,	29. Reiiel,	47. Asaliah,	65. Damabiah,
12. Hahiah,	30. Omael,	48. Mihael,	66. Meniel,
13. Ieiazel,	31. Lecabel,	49. Vehuel,	67. Eiael,
14. Mebahel,	32. Vasariah,	50. Daniel,	58. Habuiah,
15. Hariel,	33. Iehuiah,	51. Hahaziah,	69. Rochel,
16. Hakamiah,	34. Lehaiah,	52. Imamiah,	70. Iibamiah,
17. Leviah,	35. Chavakiah,	53. Nanael,	71. Haiaiel,
18. Caliel,	36. Monadel,	54. Nithael,	72. Mumiah.

The number seventy-two thus gave the number for the appointing of seventy-two elders of Israel by Moses, by advice of his father-in-law Jethro; also for the appointment of seventy-two persons for the translating of the Hebrew Scriptures into Greek called the *Septuaginta* (Seventy); also for the appointment of seventy-two disciples by Jesus, as some versions read (*Luke* x, 1).

Jethro, a priest of Midian, who was also one of the greatest magicians in Egypt, had charge of Pharaoh's museum. Pharaoh himself was also well skilled in enchantments; he and Jethro read what was inscribed upon the Staff. Jethro took and kept it many years in his own house, and finally one day he took it in his hand and walking in his garden, stuck it in the ground and left it. When he entered the garden again he saw that it had sprouted, and blossomed, and had ripe almonds on it; he left it standing in the garden and allowed no one to go near it. Jethro made a rule that every suitor who sought the hand of one of his daughters, should be taken to the Staff in the garden, observe the writing upon the same, and be asked to read it.

Moses, the future law-giver of Israel, was then a young man; but

when grown to manhood he went out over Egypt to see the oppression of his brethren who were in bondage in that country, and he saw an Egyptian strike a Hebrew, which he resented and took his part. History says that Moses struck the Egyptian down and he died and was buried in the sand. But on the following day, two brothers, Abiram and Dathan, of the tribe of Reuben, got into a quarrel, and Moses reprimanded them for disputing; whereupon Dathan asked him, "Who made thee a ruler and a judge over us? Wilt thou kill me as thou didst the Egyptian, yesterday?" Moses, at these questions, fled into Midian. Standing by a well slaking his thirst, Zipporah, a daughter of Jethro, came thither to draw water, whereupon Moses acquainted himself with her, and asked her hand in marriage. Zipporah informed him that her father would first require a visit to a certain tree planted in his garden, and he accompanied her home. Jethro took him at once to the Staff which had sprouted, and Moses being "learned in all the wisdom of the Egyptians, and mighty in *words* and *deeds*," at a glance read the *Shém-hammephorásh* cut upon the Staff. The angel Saxael had instructed him as to the uses of the word. This discovery of the Staff greatly pleased Moses who previously believed that it would finally be found. Jethro detained him in confinement seven years, he being ministered to during the time by Zipporah. She loved Moses. Jethro, unwilling to offend others who solicited her hand, told the several suitors that he who could read and pluck up the Staff whereon was cut *the peculiar name*, should have his daughter Zipporah. Several of the strong chiefs of Edom and Midian tried their skill and strength, but to no purpose. Moses first gave thanks to God, addressing Him by His four-lettered name, and then taking hold of the Staff, it immediately followed his hand. Then Jethro cried out, "This is a man called of God to be a prince and a great man among the Hebrews, and to be famous throughout the entire world"; and he gave him Zipporah to wife. It is said that soon after, while Moses was tending his father-in-law's sheep in the field, Jethro came and demanded back the Staff; whereupon Moses cast it on the ground with other rods for Jethro to take his choice, but the Staff immediately returned to the hand of Moses before Jethro could take hold of it, and therefore he was obliged to let Moses retain it.

Pharaoh king of Egypt, who reigned when Moses fled from that country, was now dead, and Moses took his wife Zipporah and his son

Gershom and set out for Egypt. While journeying thither he encountered the burning bush — a thorn tree, said to have been one of the first trees grown in Paradise. Being interrogated there by an angel, "What is that in thy hand?" Moses answered, "A rod." He was informed that the name— the *Shém-hammephorásh*—on the Staff was the representative of power from the "God of your fathers, the God of *Adam*, the God of *Enoch*, the God of *Noah*, the God of *Shem*, the God of *Abraham*, the God of *Isaac*, the God of *Jacob*, the God of *Joseph*," and promised Moses that he would be his God also. This is in the exact line of the descent of the preservation of the Staff, it will be observed. The narrative in the Book of Exodus gives us a variety of the wonderful deeds performed by Moses by means of that Magic Staff; how he and his brother Aaron appeared before Pharaoh and cast down their Staffs or rods, and they immediately became basilisk serpents, said to have been identical with those in the Garden of Eden; and all Egypt heard the shrieks of the serpents, as it is said that all living creatures heard the shrieks of the tempter of Eve when it was deprived of its legs and made to lick the dust after the Fall. Weil relates that Pharaoh became alarmed, crawled under his own throne, and cried out to Moses: "O Moses, take hold of the serpent, and I will do what you desire." After this example of the magic power of this Staff a contest was had with Pharaoh's magicians (Jannes and Jambres), when Moses' rod became a serpent and swallowed up all the serpents of Jannes and Jambres, who were at once, we are told, converted and worshipped the True God.

Passing by many other details of the exploits of Moses, we are informed that when leaving Egypt he stretched forth the Staff over the Red Sea and the waters immediately parted for the Israelites to pass through on dry land. Again, at Horeb "Moses lifted up his hand, and with his rod he smote the rock twice, and the water came out abundantly." The same Staff was also represented to be Aaron's Rod and it expressly states in the Book of Numbers, "Behold, the rod of Aaron, for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." Aaron's rod (which was the same as the Staff of Moses) was "to be kept for a token," and it was put away with the tables of stone in the Ark of the Covenant, preserved by Joshua, the successor of Moses.

We are informed that the initial letters of the ten plagues of

Egypt were also cut upon the Staff, formed into three Hebrew words:

D.Ts.CH ; GH.D.SH ; B.A.HH.B.

We will not attempt any explanation of the plagues, but give them here as they pertain to the narrative, and constitute a part of the exploits of Moses on account of his possession of the Staff.

1. The plague of blood which lasted seven days.
2. The plague of frogs which covered the entire land.
3. The plague of lice both of man and beast.
4. The plague of swarms of flies.
5. The plague of the murrain of beasts.
6. The plauge of boils upon man and beast.
7. The plague of thunder, and lightning, and hail.
8. The plague of locusts over all the land.
9. The plague of darkness over all the land.
10. The plague of the death of the first-born.

The Mohammedans give a different order to the signs, as follows:

1. The rod changed into a serpent.
2. The whitened hand.
3. The famine.
4. A deluge, when the Nile rose over the land so that every man stood in water up to his neck.
5. The locusts.
6. The anommals—two-legged animals smaller than locusts.
7. The water turned into blood.
8. The surplus of frogs.
9. The turning to stone of every green thing throughout the land.
10. The blackness of darkness.

Joshua took charge of the Ark and its contents and the Staff descended to David whose entire history is closely connected with it. He mentions the it in the twenty-third Psalm: "Thy rod and thy Staff, they comfort me."

Solomon well understood the meaning of the *Shêm-hammephorâsh*, and the Staff was of great advantage to him in the construction of the Temple, in the discovery of gold with which to adorn it, and its furnishings. He no doubt was as familiar with its uses and powers as Moses. There are many deeds ascribed to Solomon which were said to have been accomplished by the Staff.

Solomon is said to have had a six-pointed star, or two interlaced triangles, engraved upon his ring, known as *Sigillum Solomonis* (the seal of Solomon), which was supposed to be the same as the Shield of

David, engraved with Hebrew characters, or the words: *Atah Gibor Lolam Adonai* meaning "Thou art strong in the eternal God." The initials (*AGLA*) of these Hebrew words form a new word and were engraved upon the Shield. Solomon was esteemed by the common people rather as a great magician than as a great monarch; and by the signet which he wore, on which the talismanic seal was engraved bearing a tetragrammatonic word, he was thought to have accomplished the most extraordinary deeds, and by it, and the possession of the Staff of Adam, to have enlisted in his service the labors of the genii in the construction of his magnificent Temple.

When the numerals from 1 to 12 are properly placed at the intersections of the lines and the points of the two interlaced triangles forming Solomon's seal, each of the four numbers in the six lines added together are *exactly* 26. This sum is the same as the *Tetragrammaton* (IHVH). I, 10; H, 5; V, 6; H, 5: 10+5+6+5=26.

The twelve guardian angels who ruled over the twelve personages who had had possession of the Staff, from the creation down to the time of Solomon, and who were more or less acquainted with its virtues, are thus enumerated by Francis Barrett:

1. Adam, *Raziel.*
2. Enoch, *Metatron.*
3. Noah, *Zaphkiel.*
4. Shem, *Jophiel.*
5. Abraham, *Zadkiel.*
6. Isaac, *Raphael.*
7. Jacob, *Peliel.*
8. Joseph, *Gabriel.*
9. Moses, *Saxael.*
10. Joshua, *Haniel.*
11. David, *Cerviel.*
12. Solomon, *Michael.*

When the temple was plundered, the Staff, undoubtedly with the tables of stone in the Ark with other holy vessels, was taken and carried to Babylon.

Zechariah the prophet, one of the captives who returned to Jerusalem after the captivity, knew that the Staff was taken to Babylon, and without doubt he brought it back with him. He says in his Book of Prophecy:

"Hear now, O Joshua the high priest, thou and thy fellows that sit before thee, for they are men wondered at; for behold, I will bring forth my servant, The BRANCH." (*Zech.* III, 8.)

The Revised Version reads "they are men which are a sign."

The Smith Version translates the last clause to read, "Behold me bringing my servant, The Sprout." Again, Zechariah speaks of the Staff, recalling no doubt the great assistance it had been to Solomon in the construction of the Temple:

"Behold the man whose name *is* the BRANCH, and he shall grow up out of his place, and he shall build the Temple of the Lord." (*Zech.* VI, 12.)

Again, Zechariah says: "I took my Staff, *even* Beauty." (XI, 10.)

The returned exiles from the captivity were perfectly familiar with the history of the patriarchs, prophets, and kings, and their exploits, the accounts of which had come down to them in their holy books, in the Talmud, in traditions, and in other sources. They remembered that Jacob "worshipped, *leaning* upon the top of his Staff," and told his sons what they might expect for themselves and their generations. To Judah he said:

"The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. (*Gen.* XLIX, 10.)

Judah, we are told, once left his signet, his bracelets, and his Staff, with one Tamar, as a pledge, till he should fulfill his promise to pay that person a kid, and redeem the much-prized talismans.

The Rabbinical writings say Jesus found the *Shém-hammphorásh* in the Temple, and inserted it in his thigh between the skin and flesh, and by its sovereign potency he wrought all his miracles.

The pronunciation of the Tetragrammaton (IHVH) was a subject of much variation in ancient times, and many conjectures as to its orthoëpy are given by Masonic writers.

Tradition says that the true pronunciation of the divine name was revealed to Enoch, and he transferred it to a triangular plate of gold, by the four letters *IHVH*. He knew these by the same being engraved upon the Staff in his possession. The vowels not being named, occasioned many differences in pronunciation in succeeding generations.

Methuseleh, Lamech, and Noah are said to have pronunced it JUHA (*Yu-haw*). Shem, Arphaxad, Salah, Eber, and Peleg pronounced it JEVE (*Ye-waw*). Reu, Serug, Nahor, Tera, Abraham, Isaac, and Judah pronounced it JOVA (*Yo-waw*). Ezrom, and Aram pronounced it JEVO (*Yay-wo*); Aminadab, and Naasson, JEVAH (*Ye-way*); Salmon, Booz, and Obed, JOHE (*Yo-hay*); Jesse, and David, JEHOVAH (*Ye-ho-waw*). It will be observed that Enoch, Jacob, and Moses are omitted in this catalogue because the true pronunciation had been revealed to them personally.

Irenæus calls it *Jaoth;* Isidore calls it *Jodjod;* Diodorus Siculus,

and Macrobius call it *Jao;* Clement Alexandrinus calls it *Jau.* Theodoret says the Samaritans pronounced it *Javah;* and the Hebrews, *Jah.* The received pronunciation is now *Jehovah.*

The *Mishna* says that "both priests and people, on the day of atonement, when they heard the Tetragrammaton pronounced, fell to the ground, and that the voice of the high-priest was heard as far as Jericho," a distance of about eighteen miles.

The word *Shém-hammephorásh*, according to that learned philologist Dr. E. V. Kenealy, is from the Hebrew SHM (*Name*), HM (*Sun*), and PHRSH (*Branch of Fire*). The *Shém-hammephorásh*, engraved upon the Staff, shone forth in letters bright as the noonday sun to him who possessed this wonderful Staff and knew their import. The prophet Malachi knew the *name*, and had seen the Staff. He plainly refers to it (IV, 2), saying, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Malachi himself was a messenger, as the word *Malachi* means "My Messenger."

Some suppose that Moses saw the *Shém-hammephorásh* for the first time in its glory-halo, by means of the burning bush near Mount Horeb; that the burning bush caused the *peculiar* name to shine forth from the Staff; while others suppose the burning bush to have been only a reflection of the divine name from the Staff; for "Behold, the bush burned [seemed to burn] with fire, and the bush *was* not consumed." David, it will be remembered, says that "He maketh His angels a flaming fire," no doubt referring to the burning bush. It was at this scene that Moses was asked: "What *is* that in thy hand?" And he said, "A rod."

The Egyptians were well acquainted with the art of rhabdomancy, and Moses practiced his divine art before them. Pharaoh, we are informed, asked Moses, Who *is* this Jehovah?

Moses had been already informed in regard to the name: "This *is* my name forever, and this *is* my memorial unto all generations."

The Egyptian word for the *Shém-hammephorásh*, is *Nuk-pe-Nuk.* The best English translation of the esoteric meaning of the word is in the Apocalypse (I, 4), "*Him* which is, which was, and which is to come." The Greek work *On*, a name of the Sun, or Fire, being rendered by *Him.* Potipherah was priest of On (*Heliopolis* "City of the Sun") in Egypt (*Gen.* XLI, 45); his daughter Asenath was given to Joseph to wife, by Pharaoh.

The same symbol of a Sceptre is commemorated by Pausanias. The Chæroneans, he says, venerate above all the gods, the *Sceptre* which Homer says Vulcan made for Jupiter. This sceptre Jupiter gave to Apollo; Apollo gave it to Hermes. In his hands it is the *caduceus* often pictured with wings, only another symbol of the Staff with the buds, leaves and blossoms. Hermes gave it to Pelops; Pelops gave it to Atreus; Atreus gave it to Thyestes; Thyestes gave it to Agamemnon, "king of men." It was sometimes denominated the *Spear*. He (Pausanias) says, "that it contains something of a nature more divine than usual is evidence from hence, that a certain splendor is seen proceeding from it."

Pausanias says the person to whom this sacred sceptre was committed, placed it in a temple destined for the purpose, and the people worshipped it daily; that the Staff was called he brazen tripod of Pelops, and that it contained the knowledge of things past, things present, and things to come.

AN ANCIENT SCEPTRE.



NO. 1.

The Staff of Adam has also been interpreted in another light by that learned and exhaustive writer, E. V. Kenealy, who bases his exposition on the following verse from the Song of Moses:

"When the Most High divided to the nations their inheritance, when he separated the Sons of Adam, he set the bounds of the people according to the number of the children of Israel." (*Deut.* XXXII, 8).

The Septuagint or Greek version reads "according to the number of the angels (messengers) of God," in place of the last clause above, and which reading is supported by many linguists as the correct one. According to his theory the Staff of Adam was the representative of the whole drama of human progress from the creation of man to the *apocacatastasis* (restitution of all things); that the whole period of human history is measured by Naroses, or periods of 600 years; that "the twelve angels (messengers) of God" were divinely appointed Messiahs who succeeded each other by re-incarnations. These suc-

cessive Messiahs each held in possession the mystic Staff of Adam, and that the Staff is still in existence.

The messengers commenced 600 years after the *twenty-four ancients* had prepared the way and presided over *In-the-beginning*. The twenty-four elders are believed by many to be the twelve angels of God "before the world was," and the twelve ruling zodiacal angels. The former twelve, according to three authorities, were :

1. Gabriel, who presides over Paradise, and over the cherubim.
2. Michael, who presides over virtues, and commands the nations.
3. Raguel, who presides over punishments on all the planets.
4. Raphael, who presides over the spirits of men.
5. Sarakiel, who presides over the spirits of the children of men.
6. Uriel, who presides over clamor, and terror.
7. Saxael, who instructed Moses in the uses of the divine name.
8. Phanuel, who was intrusted with the numbering of all mankind.
9. Azrael, who presides over death.
10. Israfel, who presides over the resurrection.
11. Zadkiel, who presides over clemency, benevolence, and justice.
12. Samuel, who preside over the birth of children.

The zodiacal angels are enumerated by Francis Barrett, author of *The Magus*, as follows :

1. Malchidiel for *Aries*. 2. Asmodel, for *Taurus*. 3. Ambriel for *Gemini*. 4. Muriel for *Cancer*. 5. Verchiel for *Leo*. 6. Hamiliel for *Virgo*. 7. Zuriel for *Libra*. 8. Barbiel for *Scorpio*. 9. Adnachiel for *Saggitarius*. 10. Hanael for *Capricornus*. 11. Gabiel for *Aquarius*. 12. Barchiel for *Pisces*.

These twenty-four elders (*ancients*) represent 2400 years of pre-Adamite or primeval history. Dr. Kenealy's theory places at intervals of about 600 years, or periods called *Naroses*, twelve Messiahs, one for each Naros, as follows :

1. Adam (*Oannes*) who appeared A. M. 3000 ; he was also called Musagetes. The Sanscrit word for the Lotos is Padma (pronounced *P'adam*). He was called the Lotos Messenger.

2. Enoch (*Anûsh*) who appeared A. M. 3600 ; he was also called Metatron. The Korân calls him Edris (the Learned).

3. Fo-hi (*Menu*) who appeared A. M. 4200 ; he is identified with Noah whose true name was Mah-Nu (the Great). He was called by the Assyrians T'el-Nu (the renewer). The Book of Jasher says that Methusaleh called the child Noah (rest) ; but Lamech called him Menahem (the Comforter).

4. Brigoo (the Bright) who appeared A. M. 4800 ; he is identified

with the first Buddha (the Wise). He was also call Topilkin (our Son), and was a Saviour in the East.

5. Zaratusht (Zoroaster) who appeared A. M. 5400 ; his name is explained to mean "King of Light." He was author of the *Zend-Avesta*. He possessed an extensive knowledge of all the sciences and philosophy then known to the world.

6. Thoth (Hermes) who appeared A. M. 6000 ; his name is from Tautah (the Father). The real name of Thoth is supposed to have been Osarsiph. Bryant says the Egyptians acknowledged two personages under the titles of Thoth or Hermes. The first (Adam) was the most ancient of the gods and the head of all. The other was styled the second Hermes, and called Trismegistus (thrice-greatest) ; the second one accords with the sixth messenger ; he was the author of the *Divine Pymander*.

7. Amosis (Moses) who appeared A. M. 6600 ; he is the Moses of the Pentateuch, — the Great Lawgiver. Josephus calls him Mouses (the Waterman). Cheremon calls him Tesithen ; and he calls Joseph Peteseph, and says Tesithen and Peteseph were both scribes.

8. Lao-Tseu (Elijah) who appeared A. M. 7200 ; he was always associated with Jesus ; he and Amosis being with Jesus at the Transfiguration on the Mount. Lao-Tseu (Man of Peace and Wisdom) was the author of a book of divine thoughts, the *Y-King* (the Right Road).

9. Jesus (Christ) who appeared A. M. 7800; he was called Jesus (the Saviour), also Christ (the Anointed). He often spoke of his two immediate predecessors—Moses and Elijah—of whom he was a reincarnation. He is now believed to be the *Shiloh* prophesied by Jacob (Gen. XLIX, 10) ; the "*Rod* out of the stem of Jesse" (Is. II, 1) ; "the man whose name *is* the Branch" (Zech. IV, 12).

10. Ahmed (Mohammed) who appeared A. M. 8400 ; the name Ahmed (the Illustrious) occurs in Haggai II, 7, and is translated in the common version *Desire* (one to be desired). He was of the tribe of the Koreshites. Koresh (the Sun) is alluded to by Isaiah. Ahmed himself claimed to be the *Paraclete* (the Comforter), or the *Periclyte* (the Illustrious) as he read it.

11. Chengiz-Kkan (Prester John) who appeared A. M. 9000 ; he was supposed to be the celebrated Tartar emperor who converted the East to the True God. His name Chengiz-Khan (King of Kings) was in accord with his sceptre and his conquests. His sway was well nigh universal

12. Parasu-Rama who is to appear A. M. 9600 ; he is called Parasu-Rama by the Hindûs ; Imâm Mahidi (one who joins together) by the Mohammedans ; the New Messiah (Christ) by English-speaking people ; and there shall be given him "a reed like unto a rod." (Rev. II. 1).

The above is a very brief mention of the twelve messengers covering the entire time of human history as seen by the late Dr. Kenealy. The mystical Staff was in possession of eleven of the messengers, and will be in the hands of the coming twelfth. The learned author says he saw a mystic Staff at Lapmark at the house of one Niemesele. It was a square-sided stick, with fine gilt work and carving upon it. It was used as the ensign of office for the Chief or Governor of the place. No amount of money could buy it, as the safety of the place and people were believed to depend upon it, similar to the *Ancile* of the ancient Romans, and the *Palladium* of ancient Troy. Clarke (*Travels* x, 516) does not mention the age of this mystic rod, but it is probably the copy of one very ancient. We here give a copy of this much-prized Sceptre.

On this Rod there are carved ten hieroglyphs, and in each, it will be observed, is seen that very ancient symbol, the Tau Cross T.

According to Mallet, not a single one of these letters is Runic (*Northern Antiquities* p. 232). The ten hieroglyphs signify the names of the of the Ten Avatars.

The first hieroglyph at the left is the triple Tau and signifies Adam the first angel messenger. "I am Aleph and Tau, the first and the last (Adam)."

The second is the logotype Æ, which is the initial of *Ænoch* the second messenger or angel Metatron "the seventh from Adam" in lineal descent.

The third is a pure Chinese symbol, and also the triune sign, and signifies Fo-Hi. He is identified with Noah and the age of the Atlantean deluge. For in his days was Eber, from whom came the name *Ebrew* or Hebrew; he begat two sons, "the name of one *was* Peleg; for in his days was *the earth* divided." John Kitto (*Cyclopædia*, II, p. 393) says "the earth was *pelegged*." The other son was Joktan (*Gen.* x, 25) who is supposed by some Egyptologists to have built the great pyramid Jeezeh. Fo-Hi was the *first*-third angel-Messiah. He wrote the *Cova*, or "Lineation," which contains much ancient philosophy and wisdom.

The fourth is also a Chinese symbol, with its triple Tau, and indicates Brigoo. Noah was 600 years of age when the deluge occurred, we are told. Topilkin (our Son) or Brigoo was saved from a deluge

of water. The same account says the deluge ceased at the sound of "a voice proceeding from the heart of a mountain"; that is, a cleft in a rock. *Bragi* of the Scandinavians was the god who carried the trumpet, "the sound of which could be heard throughout all the world."

The fifth is an ancient Tau cross and signifies Zaratusht. Fire-worship was figuratively. God-worship. It was founded principally at Persepolis (City of Splendor). Spitama (the Most Beneficent) Zarathusht was in direct communication with Ahura Mazda (the all-knowing Lord).

The sixth symbol stands for Thoth or Hermes, Thoth-Hermes or *Thothmes*. He was the *second*-third Messiah or the "thrice-greatest." His mission ended the sixth *Naros* (600), or the first *Saros* (3600) of the twelve angel-Messiahs. His code is briefly told by the *Smaragdine Tablet*.

The seventh symbol is an equilateral triangle standing on one of its angles; this signifies Amosis who knew of the triangular plate of gold engraved with the Tetragrammaton by Ænoch; on this symbol stands the *Nehustan* raised by Moses in the wilderness. The exploits he accomplished by the peculiar name are too familiar to repeat. The *Pentateuch* is ascribed to him.

The eighth is a Chinese symbol and signifies Lao-Tseu who was always associated with the ninth messenger (Jesus). He is also often spoken of by the *Evangelists* (proclaimers of the messengers) under the name of *Elias* (Elijah), and as "the voice of one crying in the wilderness," similar to the fourth messenger (Brigoo), all indicating re-incarnations. The doctrine of metempsychosis seems to be plainly exemplified by this theory. Hengstenberg, in his *Christology*, maintains at length that Michael was no other than Jesus (Christ). He was the *third*-third angel-messenger.

The *ninth symbol* is said to be designed for Ahmed; the six lines represent a Naros (600) which was the period for his appearance after the ninth messenger (Jesus).

The tenth symbol on this Staff is the letter Z with the double cross, a characteristic emblem of power (lightning), the initial of *Zeus* the god of the forces of heaven. It stands for Zengis, another form for Ghengiz-Khan, the eleventh messenger, whose kingdom approached a universal monarchy.

The symbol of the twelfth messenger will be a *key*, and he will be the "Key-keeper of the Fountain of Life." In his hand he will carry the Mystic Staff of the first Adam, which is preserved for him as a *Sceptre* to guide the nations. He will be the *fourth*-third messenger and unlock mysteries that have been kept secret from the foundation of the world, for which developments all people are now becoming prepared. He will be expected to harmonize and fraternize the world.

The triple Tau in each symbol signifies trinities which the twelve messengers represent. The seventh (Amosis), the tenth (Ahmed), and the eleventh (Chengiz-Chan), according to the author of this singular theory, represent the three *Cabiri* of ancient veneration. They were known by the names *Axieros, Axiokersos*, and *Axiokersa*. Some others add a fourth, *Casmillos*, to represent the coming *Sosiosh*. But the details cannot be given here.

AN ANCIENT SWORD-SCEPTRE.



NO. II.

There is another Rod mentioned in *Nimrod* (II, 20; III, 251) the sword-sceptre of Pelops, previously referred to in this paper, and which descended from one king to another, similar to the Staff of Adam. This book says "it is the prototype of all magical wands."

The second engraving shows an illustration of it. There are *twelve* symbols engraved on it, which are interpreted as follows:

The first symbol to the right is the initial of Oannes (Adam), and also represents the *sun*, one of the first objects of worship.

The second is a cross and signifies Enoch who, to perpetuate them, engravedon two pillars the discoveries of his Naros.

The third is a snake, a Chinese symbol for Fo-Hi (Buddha, "the Wise"). He is the one who said, "Heaven is One; how can there be more than One God there?"

The fourth, the triangular points, were said to represent Europe, Asia, and Africa, which were left to Brigoo after he was saved from the water when the earth divided and Atlantis was lost.

The fifth is the sun and represents Zaratusht who symbolized the true God by the sun and fire-worship.

The sixth is the monad in the rude square to represent Thoth, who taught, and wrote many books on, the arts and sciences, and religion. He left those sublime truths engraved on the *Emerald Stone.*

The seventh, the several lines, represent Amosis and the Mystic Staff so potent in his hands.

The eighth, the square, is for Lao-Tseu. At the present day the same square is in the center of Chinese coins, and among many of their sacred symbols.

The ninth, the two parallels, denotes Jesus who was so closely allied with the eighth messsenger (Elijah), that they are always placed together.

The tenth, the monad in the equilateral triangle, represents Ahmed who said that " there was but one God, and Ahmed is his prophet."

The eleventh, the crescent, stands on the rod for Chengiz-Khan who endeavored to unite in some degree the religions of " the Cross and the Crescent."

The twelfth and last on this Pelopean Staff is the monad and the altar, or the reverse of the symbol of the sixth messenger (Thoth). Thoth-Hermes gathered the wisdom of all previous Naroses, a portion of which has been preserved to us in his *Divine Pymander.* The mission of the twelfth will be to collect the wisdom of ages which has been preserved in fragments that there may be one universal Volume of Truth, and he is ot have the *key* to the Book—the Magic Staff.

Such is a brief epitome of Dr Kenealy's theory of the drama of the world, and the twelve Messiahs as they appeared to him. The Staff of Adam was possessed by eleven of them, and will be in the hands of the twelfth. There is a wonderful similarity in the two illustrations of the Staff and the symbols on each.

Mercury of the Romans is the Hermes of the Greeks, and closely identified with the Thoth of the Egyptians. He was a priest-king and messenger of the gods, and a *messenger* of Jupiter in particular. He was the personification of the Egyptian priesthood the records of which had come to the Greeks in a very meagre form. He was the epitome of knowledge, endowed with all that pertains to magic, secrecy and mystery, and his very name has become in our day an arcane ad-

jective of *hermetic* mystery, *hermetically* sealed. He bears in his hand the *caduceus* or Staff, which sometimes has wings at it extremities. The same symbol (the *baton*) today is carried by our marshals in all processional bodies. It has, by some circumstance, perpetuated this idea in the name of one of our prominent American cities — *Baton Rouge* (Scarlet Wand).



Another representation of Hermes was perpetuated by the Greeks and Romans, in setting up bounds at the divisions of their lands, and gardens. Hermes was said to have taught agriculture, commerce, architecture; and various inventions were credited to him. His statue was thus held in great veneration, and some represent him holding the Staff. He is said to have received the "golden three-leafed Rod" from Apollo in exchange for a lyre which he had invented. Apollo was a son of Jupiter, and presided over prophecy, and at birth cried out he would declare the will of Jove. These mythological personages are only another version of the preservation of the Staff of Adam, and many allusions are made to it throughout the classics. (*Iliad* XXIV, 343).

Weale says that in architecture "Aaron's Rod is a rod with one serpent twined around it, while Mercury's Rod has two serpents."

Josephus (*Ant.* IV, 4,) tells us that there was strife among the twelve tribes as to which should have the honor of the priesthood, and even Moses feared for his own life, so great was the contention. Hence the principals of the twelve tribes were requested to bring each his rod with the name of his tribe witten upon it. So each principal brought his rod, as did Aaron also, who had *Levi* written on his rod.

"These rods Moses laid up in the tabernacle of God. On the next day he brought out the rods, which were known from one another by those who brought them, they having distinctly marked them, as the multitude had noted also. But they saw buds and branches grown out of Aaron's rod, with ripe fruit upon them; they were almonds, the rod having been cut out of that tree. The people were so amazed at this strange sight, that though Moses and Aaron were before under some degree of hatred by the tribes, they now laid that hatred aside, and began to admire the judgment of God concerning them; so that thereafter the people applauded what God had decreed, and permitted Aaron to enjoy the priesthood peaceably."

The quotation from Josephus is only one record of many of the ancient customs and practices of *divination* called rhabdomancy (rod-oracles), which no doubt has been the foundation of many modern practices. It was carried to such an extent even in ancient times that it was condemned by the prophets: "My people ask counsel, and their Staff declareth unto them (*Hosea* IV, 12).

Sir Thomas Browne says it was practised by Nebuchadnezzar, and his rhabdomancers rendered the interpretations (*Vulgar Errors*) Book V, chapter XXII); and Brand cites from a manuscript of John Bell, derived from Theophylact, the *modus operandi*:

"They set up two *Staffs*, and having whispered some verses and incantations, the Staffs fell by operation of spirits. Then they considered which way each of them fell, forward or backward, to the right or left, and agreeably made responses, having made use of the fall of their Staffs for their signs."

This is the Grecian method of rhabdomancy; and Jerome thinks it is the same that is alluded to by Ezekiel (XXI, 21) when the king stood at "the parting of the way." Rabbi Noël says this was also the practice of the Hebrews, and that they peeled their rods on one side. Herodotus says the Scythians used rods of myrtle and sallow, and that they always chose "fine straight wands."

Archbishop Newcome says that seven arrows were laid up in the temple of Mecca, but generally only three were used at a time. On one was written, "My Lord hath commanded me"; on another was written, "My Lord hath forbidden me"; and the third was left blank. If the first was drawn, they looked upon it as an approbation of the enterprise in question; if the second was drawn, they made a contrary conclusion; but if the third happen to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others.

This belief in the existence of Divination, or the art of foretelling events, however variously manifested, appears to have been coëxtensive with a belief in Divinity, from which it derives its name. On this account, the Stoics considered the two propositions inseparable: *Sunt dî; ergo est Divinatio.*

Jacob, we are told (*Gen.* XXXI, 10) was informed in a dream in regard to the raising of ring-streaked and speckled cattle. He prepared several "rods of poplar, of chestnut, and of hazel" (more properly the wild almond), which he partially peeled and set in the water where

Laban's cattle drank, and by looking at which they brought forth ring-streaked and speckled young. Commentators widely differ as to the effect these rods produced on the sight of the animals' perception as to influence the markings of their offsprings. The Latin fathers considered the markings as natural, while the Greeks considered it as miraculous. Gesenius says the word translated "hazel" in the above quotation (*Gen.* xxx, 37) is from *Luz* (the *almond*-tree) while, the word translated "almonds," where Aaron's rod is reported to have "budded, bloomed, and yielded almonds" (*Num.* xvi, 8), is *shâked* (the *almond*-fruit).

The hazel, or wild-almond, it seems, has, from its remarkable properties, come down to us by the name of *Hamamelis Virginica* (witch-hazel); and *Ulmus Montana* (witch-elm, or wych-elm).

The pamphlet by Charles Latimer, (of Cleveland, Ohio,) entitled *The Divining Rod* illustrated with the scene narrated in the Book of Numbers (xx), is a work replete with his experience with the *Virgula Divina*.

The properties and potencies of the Staff or Rod under various names, have been the subjects of for many pens.

Many relics, legends, traditions of the Staff and the Rod can be mentioned from history, which record the phenomena produced.

St. Gregory of Nyssa, in his *Life of St. Gregory Thaumaturgist*, gives an account of stopping the overflow of a river by the planting of a Staff:

"The river Lycus having overflowed its banks, threatened to destoy the village and flood the fields. St. Gregory, called the Thaumaturgist, planted his Staff between the river and the village, saying to the torrent, 'Thus far may be thy overflow, but no further.' The next morning the Staff had become a green tree; and whenever the Lycus in its overflow came up to this boundary, it stopped and did the villagers no harm."

There are some very remarkable parallels in aneient and modern history as to the uses of the Staff.

Ralph Higden, in his *Polychronicon* (1360), says St. Patrick drove the serpents and other venomous reptiles out of Ireland by the potency of a Staff, known as "The Staff of Jesus," and that it is still preserved and held in great veneration. St. Patrick is represented in Christian art with a serpent coiled around a pastoral staff. We must also remember that the Staff and the Serpent are generally associated

together; for instance, Adam Jacob, Moses, Aaron, Hermes, Buddha, Jesus, and Patrick are prominently identified with these association, and it is very plausible that there is yet an arcane and esoteric meaning attached to the *Staff and the Serpent* which we have not space to enlarge on here.

Joseph Wild, D. D., in his work, *The Lost Ten Tribes*, says of Tara:

"Jeremiah buried the ark of the covenant, tables of law, etc., and instituted the nine-arch degree of Masonry, to keep in mind its hiding-place—so all may understand; (*Jer.* III, 16). This passage of Jeremiah means that when the ark is found, the ceremony will end; for the ark has to be found and go before the Jews when they return to their own land. Jeremiah was the first Grand master (of this degree). He, too, is the real St. Patrick—simply the Patriarchal Saint, who became St Patriarch, then St. Patrick."

Many persons at the present time, believe that the ark of the covenant, tables of stone, the rod of Aaron, etc., were buried, perhaps at Tara (Hebrew, *Arat* or *Ararat*), and will yet be found; and that a positive proof is to be given to the world of their existence. It is somewhat remarkable that in the vegetable kingdom the plant known as Aaron's rod (*Sedum Telephium*) is also known as "live-forever," "life-ever-lasting," etc.

Closely interwoven with the sacred history of the Staff of Adam, is "the flaming sword which turned every way, to keep the way of the tree of life." Masonsic writers generally agree that the guarding of the entrance of the Edenic garden is a prototype of the Masonic Lodge; that the flaming sword in form was spiral and that the Tyler's sword should always be the same. Certain it is that there a deep significance attaches to these symbols. The cherubim is coëval with Adam (the man), the cattle, the beasts, and the fowls (*Gen.* I, 20) — man, ox, lion, eagle (*Gen.* III, 24).

The study of this subject seems to reverse the common proverb that "bread is the Staff of Life," and makes "the Staff the bread of Life."

"Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round."

LUX.

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Vol. IV. September, 1887. No. 9.

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MISCELLANEOUS

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WITH ANSWERS

"*Be swift to hear, but slow to speak, and slow to anger.*"—ST. JAMES.

VOL. IV. SEPTEMBER, 1887 No. 9.

'First in War, First in Peace, and First in the Hearts of his Countrymen.''

The reviewer of Mr. McMaster's second volume, in the last *Dial*, noticed his error in attributing to Judge Marshall, instead of Colonel Henry Lee, the authorship of the well-known sentence concerning Washington: "First in war, first in peace, and first in the hearts of his countrymen." The correct reading of this familar quotation is in doubt. Marshall, in his "Life of Washington" (Vol. V, p. 767), prints the proceedings in the House of Representatives, and the resolutions read on the death of Washington, in which the sentence fisrt appeared. The last clause there reads, "and first in the hearts of his fellow-citizens." Col. Lee, a week later, used the sentence in his oration before Congress, and makes it end with "countrymen," instead of "fellow-citizens." The "Annals of Congress" (1799–1801) p. 204) reports the resolutions read in the House, and ends the sentence with "countrymen." The "Annals," however, were not contemporaneous publications, having been made up more than twenty years later, by Gales and Seaton, from such material as they could find. The wording of the resolutions is so unlike that given by Marshall and other contemporaries, that the resolutions must have been reported from memory. "Washingtoniana," published at Baltimore in 1800, is a compilation, made up soon after the death of Washington, of public resolutions, testimonials of respect, and orations. The resolutions read in the House, appear there in precisely the words quoted by Marshall, except that the sentene under consideration ends neither with the

word "fellow-citizens," nor "countrymen," but with "country" (p. 110). Two pages farther on the same resolutions are given as adopted in the Senate, and the sentence again ends with "country." General Robert E. Lee, of the Confederate army was the son of Colonel Henry Lee; and in the life of his father, 1869 (prefixed to the reprint of Colonel Lee's "Memoirs of the Revolutionary War in the Southern Department"), quotes the sentence, on page 51, and ends it as Marshall gave it with "fellow-citizens." This statement might be regarded as authoritative as to the reading, if General Lee on the next page had not spoiled the inference by saying: "But there is a line—a single line—in the works of Lee which would hand him over to immortality though he had never written another: '*First in war, first in peace, and first in the hearts of his countrymen,*' which will last while language lasts." The question is still unanswered—"In what form will it last?" We venture to express the opinion that Colonel Lee used, on different occasions, both forms; and hence either form is correct. He was an ardent Federalist and a devoted military and personal friend of Washington during and subsequent to the war. His grief at the death of his dearest friend first took form in his own personal loss; and then, as a Virginian, in the loss his State had sustained. While in this frame of mind he wrote the resolutions read in Congress, ending with "his fellow-citizens"—which to him meant "Virginians." Colonel Lee having later been appointed by Congress to deliver an oration on Washington, as an expression of the grief of the nation, he again used the sentence, and gave it a broader meaning by changing "his fellow-citizens" to "his coutrymen."—*The Dial.*

THE COST OF KING SOLOMON'S TEMPLE. According to the computa- of Villalpandus, the talents of gold, silver, and brass used in the construction of the Temple amounted to £6,879,822,000. The jewels are reckoned to have exceeded this sum; but, for the sake of an estimate, let their value be set down for the same amount. The vessels of gold (*Vasa aurea*) consecrated to the use of the Temple are reckoned by Josephus at 140,000 talents, which, according to Chapel's reduction, equal £575,296,203. The vessels of silver (*vasa argentea*) are computed at 1,340,000 talents, or £489,344,000. The silk vestments of the priests cost £10,000; and the purple vestments of the singers cost £2,000,000. The trumpets amounted to £200,000. To these expenses must be added those of the other materials, the timber and the stone, and the labor employed upon them, the labor being divided thus: there were 10,000 men engaged at Lebanon in hewing timber (*silvicidæ*); there were 60,000 bearers of burdens (*vectores*); 80,000 hewers of stone (*lapicidinæ*); and 3,300 overseers (*episcopi*); all of whom were employed for seven years, and upon whom, besides their wages and diet, Solomon bestowed £6,733,977 (*donum Solomonis*). If the daily feed and wages of each man be estimated at 4*s.* 6*d.*, the sum

total will be £63,877,088. The costly stone and timber in the rough may be set down as at least equal to one-third of the gold, or about £2,545,337,000. The several estimates above will then amount to £17,442,442,168, or $77,521,665,936.—*The Keystone.*

PATRON SAINTS. The following comprise quite a full catalogue of the patron saints of the leading European countries, cities, and towns:

Asturia—Saint Ephrem.
Austria—Colman and Leopold.
Bavaria—George, Mary, and Wolfgang.
Bohemia—Wenselaus, Methodius, Norbert, John Nepomuc, Adelbert, Cosmas, Damian, and Cyril.
Brabant—Peter, Philip, and Andrew.
Brandenburg—John Baptist.
Brunswick—Andrew.
Burgundy—Andrew and Mary.
Denmark—Anscharius and Canute.
England—George and Mary.
Flanders—Peter.
France—Mary, Michael, and Denis.
Germany—Martin, Boniface, and George.
Hanover—Mary.
Holland—Mary.
Holstein—Andrew.
Hungary—Mary and Louis.
Ireland—Patrick.
Italy—Anthony.
Leon—Isidore, Pelagius, Ramiro, and Claude.
Luxemburg—Peter, Philip, and Andrew.
Mecklenburg—John the Evangelist.
Naples—Saint Januarius.
Navarre—Fermin and Xavier.
Norway—Anscharius and Olaus.
Oldenburg—Mary.
Parma—Hilary, John Baptist, Vitalis, and Thomas.
Poland—Stanislaus and Hederiga.
Pomerania—Mary and Otho.
Portugal—Sebastian, James, and George.
Prussia—Mary, Adelbert and Andrew.
Russia—Nicholas, Andrew, Wladmir, and Mary.
Sardinia—Mary.
Savoy—Maurice.
Scotland—Andrew.
Sicily—Mary, Vitus, Rosalie, and George.
Spain—James the Great, Michael, Thomas à Becket, and Edward.
Suabia—George.
Sweden—Bridget, Eric, Anscharius, and John.
Switzerland — Martin, Gall, and Mary.
Venice—Mark, Justina, and Theodore.
Wales—David.

Many cities and towns bear the name of their patron saint, to whom the principal church is dedicated, as St. Remo, St. Sebastian, St. Malo, St. Omer, St. Quenstin, St. Die, St. Asaph, St. Albans, St. Cuthbert, St. Botolph (Boston), St. Ives; Peterborough, Bury St. Edmund's, St. Marychurch, etc.

"POURING OIL ON THE TROUBLED WATERS." (Vol. IV, p. 333.) The scientific theories regarding the action of oil in calming "troubled waters" vary somewhat, but they are substantially as follows:

The qualities of oil, necessary to consider in this respect, are:

1st. Its specific gravity.
2d. Its viscosity.
3d. Its insolubility.
4th. Its repulsion to water.
5th. Its lubricating qualities.

All these are essential in order to produce the result.

1st. *Specific gravity.* Oil is lighter than water and so floats on the surface.

2d. *Viscosity.* Oils vary in this respect; but ordinary oils, and especially coarse oils used for this purpose, are sticky or viscous, and form a network, so to speak, over the surface of the water.

3d. *Insolubility.* If oil was not insoluble in water, these other qualities would be of no use, as the oil would mix with the water and disappear.

4th. *Repulsion to water.* This is important, as otherwise the oil would not keep so persistently at the surface. There is only a little difference in the weight (a difference of about 9 % only), and the oil, were it not for its strong repulsion to water, would be much more easily rolled under the surface, as pieces of hard wood, which are about as light as oil. (Oil is heavier than soft woods).

5th. *Lubricating qualities.* To understand the full effect of this quality we must know that the lubricating quality of oil supposed to be caused by the shape of the molecules of which it is made. The molecules of liquids are supposed to be smooth, hard, slippery, and rounded, so as to more easily move among themselves. The particles, or molecules, of water are supposed to be not perfect spheres, but though rounded, yet oblong, like beans; while the molecules of oil are perfect spheres, so as to be able to roll in all directions, like marbles. Now the air presses on all surfaces (at sea level) with a weight of fifteen pounds to the square inch, or over two thousand pounds to the square foot. When the air is moved along, as in the case of the wind blowing, it is something like moving along a solid weight. If the surface is smooth over which you move this weight, it moves pretty easily, comparatively. If you now add water to the surface, the weight is not moved any more easily, or only a very little so. Add oil, however, and there is the greatest difference. The molecules of the

oil act like rollers, and the weight moves easily. With the water, its molecules, though hard, smooth, and rounded, could not roll well, as they are not perfectly round. The wind, then, passes over the oil easily, and the molecules roll over each other. The wind passing over the water above drags more ; the moelcules, in the case of the water, cannot roll over each other easily, and so are piled up together in the shape of waves.

To show the force of cohesion between floating particles, to illustrate the netlike action of the oil, nearly cover the surface of a bowl of water with small pieces of cork, and then try to separate them by blowing upon them. You will find you will have to blow quite hard.

"Pouring oil on the troubled waters" ; the phenomenon is so noticeable to any one near the sea in observing the effect of the oil from dead floating fish, making a long, calm streak to leeward ; or the same effect produced by an oily fishing boat, that the idea must be very ancient, and is used as a simile by authors of all countries and times, and was not unlikely a proverb among the inhabitants on the borders of the Mediterranean long before there was any literature. Any statement professing to give the origin of the phrase should be doubted, as the author named would not probably be the author of the simile. D.

"TROUBLED WATERS." Another word about oil on water. What was the first appearance in English literature of the verbal expression, "to pour oil on troubled waters"? The metaphorical use of the word "troubled," and the distributive plural "waters," both stamp the phrase as that of a landsman, and probably a poet. This peculiar phraseology must have had a comparatively modern origin. It has been suggested that it may have come into use by analogy with the apocryphal story in the New Testament about the "troubling of the waters" of the pool of Bethesda (John v). But is not this rather far-fetched? CHAS. MARSEILLES, Exeter, N. H.

MALFATTI'S PROBLEM. (Vol. IV, p. 272.) The remarks on "Malfatti's problem" as published in the N. AND Q. April, 1887, I have found, since their publication, need modifying somewhat. Though Prof. E. B. Seitz published his solution of it in four different magazines to my knowledge, he never intimated but what he was the discoverer of the beautiful formulæ elicited therefrom. I have no

doubt but that he was, though some one else had arrived at exactly his results before him. It seems these same formulæ were printed in Hymer's "Trigonometry," an English work published in 1847. As Prof. Seitz was born in 1846, he was too young to have elaborated these formulæ as number one. At that time he was undoubtedly engaged on the problem of *kinetic energy*, or *living force* stored in nature's maternal fount.

In the year 1873, or 1874, Artemas Martin, LL.D., proposed in the *Educational Times* of London, Eng., the following problem :

"Find rational triangles whose sides, the radius of the inscribed circle, and the radii of Malfatti's circles shall all be rational numbers."

In the *Educational Times* "Reprint," Vol. XXII, pp. 70-71, two solutions were published; one by Mr. Martin, and the other by Prof. Asher B. Evans, of Lockport, N. Y. Mr. Martin found the sides to be 231, 250, 289; radaii of Malfatti's circles, $14\frac{1}{2}$, $46\frac{1}{16}$, $49\frac{1}{11}$; these latter may be reduced to integers by multiplying them and the sides alike by the least common denominator of the fractions. Prof. Evans found the sides to be 500, 616, 676; radaii of Malfatti's circles, $33\frac{1}{2}$, $94\frac{1}{2}$, $103\frac{5}{8}$, which may be reduced to integers as previously stated.

B. F. BURLESON, Oneida Castle, N. Y.

SOLOMON. It is becoming a matter of doubt whether Solomon, as king of Israel, was not a fictitious character. The name justifies suspicion. It is written in Hebrew S L M A. The final *he* is an A, and *mem* is pronounced *mò*; making the name SALAMBA. The feminine of it is *Salambo*, the Syrian goddess. David or *Dud* (the darling) seems to be a name of Adonis, the darling god whom Syrian women mourned, as they sat around his emblem in the Sacred Ark; and *Dido* (Astarte) is the feminine. It is well known that *Salam* is the word *salut*ation from the remote Orient to the Atlantic; and *tukts* a house of Salami were anciently to be found in many countries. One was in Kashmir, one at Istakar in Persia. Indeed, *Jerusalem* appears to be a name from the Greek *Hieron*, a sanctuary, and *Salem*, Peace, or Solomon. This is by no means impossible; Greek words are found in the Hebrew text of the Bible; and Jerusalem was named *Jebus*. Gen. Farley, however, gives no sanction to this history. "Every place connected with I E R was holy" he says; "but this name was current a thousand years before the Greek language." He reads the Hebrew designation I R S' L I M,—the "happy abode of *Ur*." That

would make it mean, city of the Morn (Psalm LXXII, 7). More likely, it would be the city of Peace (Irené), Salem being that signification. Then, too, the name *Romulus* was formed from *Roma*, so Salamba (Salem) comes from Salem, peace.

The visit of the Arabian princess, the queen of Sheba, must be read after the manner of the times. Women were anciently the messengers of peace. The legend of the Sabine brides of Roman husbands declares this. The story of Judith going to the camp of Holofernes, and being left alone with him in his tent illustrates the common practice. Xenophon relates a similar thing of Epyaxa, wife of the king of the Cicilians, who went like the Arabian queen on an embassay to Cyrus the Younger, and presented him with a great sum of money.

I read a story once in a French work, *Les Societés Secretes*, I think, which represented Adoniram as the Grand Master of the Masons engaged in the building of the Temple of Solomon. As the Temple is ever building, the occult meaning is apparent. He it was that became the father of Queen Balkis' son. This, however, reads like a French amour, and not at all like an ancient story. The name *Balkis*, if the B, is for M, would mean a queen ; otherwise it means desolate, empty. *Melilch*, her fabled son, means king ; *Menilek*, prosperous.

Jedidiah is from the same root as David. *Dud* the *mastos*, love ; a lover ; *David*, the beloved one ; *Jedid*, the dear — hence *Jedid-iah* beloved of Yah. PLAUTUS.

THIMBLES. The thimble was first used on the thumb, and hence was called the thumb-bell.

The best thimbles are made in France and Germany.

The first thimble ever seen in England was make in London about 300 years ago.

A lady in Boston has a thimble made from the elm at Cambridge under which Washington stood when in 1775 he took the oath as commander-in-chief.

The qneen of Siam has a thimble made of gold in the form of a lotus bud—the lotus being the royal flower of Siam. It is thickly studded with diamonds so arranged as to form her name and the date of her marriage.

Ladies in China are very dainty about their thimbles. Some are carved from large pearls, banded with fine gold, on which are engraved all sorts of fantastic figures, the etchings of which serve to catch the needle.

QUESTIONS AND ANSWERS.

ŒCUMENICAL COUNCILS. How many Œcumenical councils have been held, and when and where ? V. C. HAMAN.

The Catholic Church recognizes twenty General Councils ; the *first*, held A. D. 50 ; the *second*, 325 ; and the *last*, 1870. but, according to the best authorities, there was no General Council held A. D. 50, so that the Council of Nice was unquestionably the first that was ever convened, and certainly it is the most celebrated in the whole history of the Catholic Church. The Councils were held as follows :

1. Nicæa,	A. D. 325	11. Third of Lateran,	1197
2. First Constantinople,	381	12. Fourth of Lateran,	1215
3. Ephesus,	431	13. First of Lyons,	1245
4. Chalcedon,	451	14. Second of Lyons,	1274
5. Second Constantinople,	543	15. Vienna,	1311
6. Third Constantinople,	680	16. Constance,	1414–18
7. Second Nicæa,	787	17. Basle,	1431
8. Fourth Constantinople,	869	18. Fifth of Lateran,	1512–17
9. First of Lateran,	1123	19. Trent,	1545–63
10. Second of Lateran,	1139	20. Council of the Vatican,	1870

At the Council of Nicæa (Nice) the canon of Scriptures was one of the chief objects of settlement, as to what books were to be received with authority, and what not ; also, the Eucharist received much discussion, the chief debate being on the *Homoöusian*. This word is from the Greek *homoöusious* and means " consubstantial with." According to Gibbon, this word was familiar to the Platonists, and the dogma of " consubstantiality of the Father and Son," was established by the Council of Nice, and has been unanimously received as a fundamental article of the Christian faith, by the consent of the Latin, the Oriental, the Greek, and the Protestant churches.

As to the exact number of bishops at the Council, authorities differ a little. Athanasius makes the number 318 in two places in his writings, which is also the number given by Jerome in his " Chronicon." Epiphanius twice gives the same number. Hilary and Rufinus likewise give the same. This number " 318 " is said to have been selected as the number to be present to correspond with the 318 " trained *servants*" of Abraham (Gen. XIV, 14), of whom " Eliezer of Damascus " was steward, or captain (Gen. XV, 2). The name *Eliezer*, according

to the value of the Hebrew letters which compose it made 318, as follows: *A*, 1; *l*, 30; *i*, 10 *e*, 70; *z*, 7; *r*, 200.

Aliezr (Eliezer) 1+30+10+70+7+200=318.

Constantine himself was chief President of Council, and occupied the golden chair. On the left, it is said, sat his Western favorite, Hosius of Cordova in Spain, chief counsellor in ecclesiastical affairs in the West. On his right, sat his Eastern favorite Eusebius Pamphilus of Cæsarea in Palestine, whom Gibbon calls "the most learned of the theologians." Dean Stanley says he was clerk of the Imperial Closet, chaplain, interpreter, etc. Eustathius of Antioch in Syria, according to Theodoret, delivered the opening oration before the Emperor. Hermogenes, a deacon, was Secretary.

THE TWO HELENS. (Vol. IV, 344). Is the historical "Helen of Troy" of the *Iliad*, the same person as "Helen of Tyre," mentioned in other historical works? G. S. CLARK.

These are two distinct persons. "Helen of Tyre" was a handsome female mistress who accompanied Simon Magus about (Acts VIII, 9). Justin Martyr says that Simon Magus called Helen his *Hennoia*, or "divine intelligence." She was his *ideal* of beauty, and he believed they two were the incarnation of "divine intelligence." He called himself *Ego sum sermo Dei, ego sum Speciosus, ego sum Paracletus, ego Omnipotens, ego omnia Dei*; or "I am the Word of God, I am Perfection, I am the Comforter, I am the Almighty, I am the All of Deity." Simon Magus and Helen of Tyre flourished A. D. 30; while Helen of Troy lived B. C. 1184.

THE LAND OF COCAIGNE. (Vol. IV, p. 344.) Where is, or was, the land of Cocaigne? STUDENT.

An English poem, apparently written in the latter part of the thirteenth century, and which was printed by Hickes, from a manuscript now in the British Museum, describes "Cocaigne" as being far away out to sea, west of Spain. Slightly modernized, it runs thus:

"Though Paradise be merry and bright,
Cokaygne is of fairer sight;
What is there in Paradise?
Both grass and flower, and green ris (boughs).
Though there be joy and great dute (pleasure),
There is not one meat, but fruit.
There is not hall, bower, or bench,
But water, man's thirst to quench."

In Paradise are only two men, Enoch and Elias; but Cecaigne is

full of happy men and women. There is no land like it under heaven; there it is always day and never night; there quarreling and strife are unknown; there no people die; there falls neither rain, hail, nor snow; neither is any thunder heard there, nor the blustering winds.

This Cocaigne seems to be a parallel of the word "Paradise" which the Hebrews borrowed from the Persians, and which at first designated the "Parks of the Achæmenidæ." The Greeks called them the "Elysian Fields." *The Fortunate Isles*, by S. Baring Gould, describes these "Happy Lands."

THE DRUZES. Who are the *Druzes*, and what are their religious tenets? THOMAS DIDYMUS.

The Druzes are a religious sect in Syria mostly, yet scattered from Damascus to the western coast of Europe. They covet no proselytes, shun notoriety, and keep friendly as far as possible with both Christians and Mohammedans, respect the religion of every other sect, but never disclose their own secrets. They rather discard the name of Druzes, and call themselves the "Disciples of Hamsa," or Hamsians.

Hamsa was their Messiah, or Christ, who came to them in the 10th century, from the "Land of the Word of God," and, together with his disciple, Mochtana Boha-eddin, committed this *Word* to writing, and entrusted it to the care of a few initiates, with the injunction of the greatest secrecy. They are denominated by many as Unitarians. Hamsa was to to them the precursor of the last manifestation of the tenth *avatar* who is yet to come. Hamsa was the personification of "Eternal Wisdom." The Temeami is the "Divine Soul." The Druzes have seven great commandments which are imparted equally to to all the uninitated, which are as follows:

1. The unity of God, or the infinite oneness of Deity.
2. The essential excellence of Truth.
3. Toleration; right given to all men and women to freely express their opinions on religious matters, and the latter as subservient to reason.
4. Respect for all men and women according to their character and conduct.
5. Entire submission to God's decrees.
6. Chastity of body, mind, and soul.
7. Mutual help under all conditions.

"Chastity, honesty, meekness, and mercy" are the four theological virtues of all Druzes, or Hamsians. Nothing can tempt these Syrian

Unitarian to go astray from what he is taught to be his duty. Only two in fifty years have become proselytes to Christianity. Hamsa and Jesus were mortal men, and yet Hamsa and Christos are synonymous terms as to their inner and hidden meaning. Both are symbols of the divine and higher soul of man. Only one person, to our knowledge, in this country, has been initiated into the secrets of the Druzes,—A. L. Rawson of New York City.

NAMES OF JESUS. (Vol. IV, p. 344.) How many persons are there by the name of Jesus mentioned in the New Testament?

There are five different persons named *Jesus* spoken of in the New Testament; four in the Old Testament; one in the Apocrypha; and nine in the works of Josephus—*five* in the "Antiquites of the Jews," and *four* in the "Wars of the Jew."

1. (*New Testament.*) Jesus, son of Joseph, called the Christ (Luke I, 31; Matthew XXII, 17).

2. Jesus Barabbas (Jesus son of Abba); Barabbas means "teacher's son." John Kitto says the Armenian version reads: "Whom will ye that I shall deliver unto you, Jesus Barabbas, or Jesus that is called Christ?" (Matthew XXVII, 17.) See the exhaustive dissertation on these two person's names in addenda to the "Gospel according to the Hebrews," by Edward B. Donaldson, p. 141.

3. Elymas Bar-Jesus (Elymas son of Jesus). Elymas means the "wise man," or the "sorcerer." (Acts XIII, 6-8). Simon Magus is Simon surnamed the Magician (Acts VIII, 9); while Elymas means the Magician.

4. Jesus, who is called Justus (Colossians IV, 11). He was a Jewish Christian, mentioned in connection with Mark the nephew of Matthew; John Mark (Acts XII, 13, 25), and Jesus Justus were two fellow-travelers of Paul.

5. Jesus (Joshua) (Acts VII, 45; Hebrews IV, 8). The name Jesus is the Greek for Joshua in Hebrew, and it would have been the more uniform to have made the name Joshua in the two verses cited.

1. (*Old Testament.*) *Hebrew* Joshua; *Greek* Jesus the son of Nun, of the tribe of Ephraim. His name was originally *Hoshea* (Numbers XIII, 8, 16), but Moses changed it to Jehoshua, Joshua, Jeshua.

2. Joshua, a Beth-shemite, owner of the field wherein the cart came which bore the ark on its return from the land of the Philistines (2d Samuel VI, 14, 18).

3. Joshua the governor of Jerusalem at the time of the reformation by Josiah (2d Kings XXIII, 8).

4. Joshua, son of Josedech, a high priest in the time of Haggai and Zechariah (Haggai I, 1, 12, 14; Zech. III, 1, 3, 9; IV, 11).

1. (*Apocrypha.*) Jesus, son of Sirach, is described in the text of "Ecclesiasticus" as the author of that book (I, 27).

It is not necessary to particularize the nine in the works of Josephus. A catalogue of them are given in McClintock & Strong's "Cyclopædia," Vol. IV, p. 873.

Then, the different persons in the Bible by the name of Jesus are: N. T., 5; O. T., 4; Apocrypha, 1; deducting one for No. 5 of the N. T. list, who is the same as Joshua the son of Nun of the O. T. list No. 1, the whole number is nine. Adding the nine mentioned by Josephus, and we have *eighteen* persons by the name Jesus.

THE TEN PRECEPTS. (Vol. IV, p. 304.) I note with interest the reminder of the Decalogue, "Persevere ye perfect men; Ever keep these precepts ten." This distich leads me to ask if the Decalogue is the oldest formulated code of laws preserved in Sacred Writ?

STUDENT.

We hardly know what breadth "STUDENT" designs by the words "Sacred Writ," as their scope varies with different persons. We are all accustomed to call Bible the Sacred Book, yet it generally contains the Apocrypha which, by some, is not esteemed as sacred.

There is preserved in some apocryphal books a more ancient code of laws than the Decalogue. It is called "The Seven Precepts of Noah," or if you choose the "Heptalogue." They are given in the works of Albert G. Mackey, M. D., S. Baring Gould, and others, and are as follows:

1. Renounce all idols.
2. Worship the only true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
6. Be just.
7. Eat no flesh with blood in it.

The "proselytes of the gates," as the Jews called those who lived among them without observing the ceremonial law, were bound to obey the seven precepts of Noah. The Talmud says the first six of this code were given originally by God to Adam, and the seventh afterwards to Noah. These precept were called the Noachic code, designed for the the Noachidæ, or descendants of Noah. Some suppose Paul was in ssession of the book containing the Seven Precepts of Noah.

WHAT IS THE EXPLANATION OF THIS PHENOMENA? "Since our arrival at the falls we have repeatedly heard strange noises coming from a direction a little to the north of west. It is heard at different periods of the day and night (sometimes when the air is perfectly clear and without a cloud), and consists of one stroke only, or of five or six discharges in quick succession. It is loud, and resembles precisely the sound of a six-pound piece of ordnance at the distance of three miles. The Minnetarees frequently mentioned this noise, as being like thunder, which they said the mountains made; but we paid no attention to it, believing it to have been some superstition, or perhaps a falsehood. The watermen also of the party say the Pawnees and Ricaras give the same account of a noise heard in the Black Mountains to the westward of them. The solution of the mystery, given by the philosopher of the watermen, is, that it is occasioned by the bursting of the rich mines of silver confined within the bosom of the mountains."—*Lewis and Clarke's Expedition*, Vol. I, p. 246.

This noise is mentioned in Irving's "Astoria," and is also spoken of by travelers in South America. What is known of these noises at the present time? G. W. FRY, El Dorado, Kan.

HEIGHT OF THE PARIS TOWER. What is to be the height of the great tower which is about to be erected in Paris? It has been stated to be 984 feet. JOHN.

A correspondent of the New York *Sun* (N. D. L.) recently replied to a similar statement about this tower; that this height would enable the vision to reach objects level with the earth's surface, ninety miles distant. This is shown to be wrong. The formula for calculating the distance is as follows: $D = 1.21 \sqrt{H}$. D is the distance to be seen in miles; H is the height in feet of the point of vision above the earth's surface. Taking the latter at 984 feet, we get for D 38 miles. The same formula shows us that to see 90 miles, we must be elevated 5,532 feet above the earth's surface, or more than a mile. At a height of 984 feet no object distant 90 miles would be visible, except the tip of a peak 1,825 feet in height. We think it doubtful if any such elevation is to be found within 90 miles of Paris, and if it is, it would require a clear day, baring mirage, to make it visible.

Lempriere's "Classical Dictionary," p. 511, Art. *Pharus* or *Pharos*, says:

"This tower, which was called the tower of Pharus, and which passed for one of the seven wonders of the world, was built with white marble, and could be seen at the distance of 100 miles."

The tower must have been about one mile and one-third in height!

REVOLUTION, ROTATION, EVECTION, LIBRATION, NUTATION. (Vol. IV, p. 343.) Explain these terms as applied to the phenomena of the moon. JONATHAN.

Barlow's "Mathematical and Philosophical Dictionary" explains these very fully and we refer "JONATHAN" to it for full details.

Revolution is the motion of a planet, satelite, or comet about a fixed center; as the earth around the sun in its orbit, or the moon around the earth. Period of revolution is the time employed in passing from any point in its orbit around to the same point again.

Rotation is the motion of the different parts of a solid body about an axis, called the "axis of rotation" being thus distinguished from the progressive motion of a body about some distant point or center; thus the diurnal motion of the earth is a motion of rotation, but its annual motion is one of *revolution*.

Evection is the most considerable of the lunar irregularities, caused by the action of the sun upon the moon. The lunar evection was discovered by Ptolemy, and was the first irregularity in the motion of the moon with which the ancients were acquainted. Its general and constant effect is to diminish the equation of the center in the syzygies, and to increase it in the quadrature, and may be explained by a change supposed to take place in the eccentricity of the lunar orbit, and at the same time a motion in apogee. If this diminution and augmentation were always the same, the evection would depend solely upon the angular distance of the moon from the sun, but its absolute value depends likewise upon the distance of the moon from the perigee of her orbit.

Libration is a term more particularly used to denote an apparent irregular libratory motion of a body about her own axis, whereby we see a little more than one-half of the lunar disc; or, it is in consequence of our seeing more than one-half of it, that the moon appears to have such a motion. It is not real, but an appearance only.

Nutation is a kind of trepidation, or tremulous motion of the axis of the earth, whereby its inclination to the plane of the ecliptic is not always the same, but varies backward and forward some seconds; and the period of this variation is nine years. The nutation was discovered by James Bradley, who published his account of it in 1737. It is said to be an obvious result of the Newtonian theory of attraction, as based upon Newton's laws. (See N. AND Q., Vol. II, p. 339.)

INITIAL LETTERS IN THE KORAN. (Vol. IV, p. 344.) What is the meaning of the several initials placed at the beginning of various chapters in the Korân, the sacred book of the Mohammedans :

A. L. M.; A. L. M. S.; A. L. R.; A. L. M. R.; C. H. Y. A. S.; T. H.; T. S. M.; T. S.; Y. S.; H. M. A. S. K. ; H. M.; K.; and N.?

SEARCHER.

There are about 39 chapters of the Korân that have this peculiarity, that they begin with certain letters of the alphabet, some with a single letter, others with more. These letters the Mohammedans believe to be the peculiar marks of the Korân, and to conceal several profound mysteries, the certain understanding of which, the more intelligent ones confess, has not been communicated to any mortal, their prophet only excepted. Nothwithstanding this, some will take the liberty of guessing at their meaning by that species of Kabbalah called by the Jews, "Notaricon." They suppose the letters to stand for as many words expressing the names and attributes of God, his works, ordinances, and decrees ; and, therefore, these mysterious letters, as well as the verses themselves, seem, in the Korân, to be called signs. Others explain the intent of these letters from their nature or origin, or else from their value in numbers, according to another species of Jewish kabbalah called "Gematria" ; the uncertainty of these speculations sufficiently appear from their disagreement. Thus, for example, five chapters—one of which is the second,—begin with these letters, "A. L. M.," which some imagine to stand for *Allah Matîf Magîd*—"God is gracious and to be glorified" ; or *Ana Li Minni* — "to me and from me," *i. e.* belongs all perfection, and proceeds all good ; or, it may be for *Ana Alla Alam*—"I am the most wise God" — taking the first letter to mark the beginning of the first word, the second letter of the second word, for the second mark, and the third letter of the third word, for the third mark ; or, again, *Allah, Gabriel, Mohammed*—the author, the revealer, and the preacher of the Korân. Others still say as the letter A belongs to the lower part of the throat, the first of the organs of speech ; L, to the palate, the middle organ ; and M, to the lips, which are the last organs ; so these letters signify that God is the beginning, the middle, and the end, or ought to be praised in the beginning, the middle, and at the end of all our words, deeds, and actions ; or, as the total value of these three letters is seventy-one, they signify that in the space of seventy-one years, the religion

advocated in the Korân should be preached and established in as many years.

The conjecture of a learned gentleman, not a Mohammedan, is at least as certain as any of the former speculations; he supposes the letters were set there by the amanuensis of the prophet, and stand for *Ali li Mohammed*, —"at the command of Mohammed." The five letters at the beginning of the 19th chapter, "C. H. Y. A. S.," some suppose to have been placed there by a Jewish scribe, and stand for *Cob yaas*—"thus he commanded." Hence we observe that it is entirely a subject of conjecture as to their meaning.

Next after the title at the head of every chapter, excepting the ninth, is prefixed what the Mohammedans call the *Bismillah* which is this formula—"In the name of the most merciful God." The Jews made use of this formula, in their books — "In the name of the LORD" (Jehovah). The eastern Christians adopted this formula — "In the Father, and of the Son, and of the Holy Ghost." The Persian Magi began their books with these words, "*Benâm Yezdâm bakhshaïshgher dâdâr*—that is "In the name of the most merciful, just God."

THE ALLEGORY. (Vol. IV, p. 344.) Please translate the following couplet, found in a note on page 48 of Dr. G. D. Ginsburg's "Kabbalah":

Littera gesta docet, quid credas Allegoria,
Moralis quid agas, quo tendas anagogia. JONAS.

The above couplet translated in plain English would réad:

"History teaches you what has been done; allegory teaches you what to believe; ethics, what to do; anagoge, whether you tend."

M. F. K., Manchester, N. H.

FROM "EVANGELINE." (Vol. IV, p. 343.) "CURIOUS" will find that the last two lines of Part I, of Longfellow's *Evangeline* reads:

"And with the ebb of the tide the ships sailed out of the harbor,
Leaving behind them the dead on the shore, and the village in ruins."

This is, however, different from those lines quoted by "CURIOUS":

"And with the turn of the tide the ships sailed out of the harbor,
And the shores of their belovéd land grew misty in the distance."

P. M. C., Manchester, N. H.

FROM "POPE'S ESSAY ON MAN." (Vol. IV. p. 343.) "Pope's *Essay on Man*, First Epistle, lines 39 and 40, are:

"Ask of thy Mother Earth, why oaks were made
Taller or stronger than the weeds they shade."

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THE BIZARRE.

OCT 11 1887

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS MYSTICISM, ART, SCIENCE, Etc.

"Go on, and the Light will come to you." — *Jean D'Alembert.*

Vol. IV. OCTOBER, 1887. No. 10.

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OCT 11 1887

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS

" *The tree that bears no fruit deserves no name.*" — EDWARD YONNG.

VOL. IV. OCTOBER, 1887 No. 10.

The Omens of Sneezing.

A less morally questionable, though more inconvenient precept, is that you are never to blow your nose in the presence of any one!

The custom of saying "God bless you!" when a person sneezes, dates from Jacob. The Rabbis say that, before the time that Jacob lived, men sneezed once, and that was the end of them—the shock slew them; but the patriarch, by his intercession, obtained a relaxation of this law, subject to the condition that, in all nations, a sneeze should be consecrated by a sacred aspiration.

In the Odyssey, xvii. 54—57, we have, imitating the Hexameters, the following passage:

> Thus Penelope spoke. Then quickly Telemachus *sneez'd* aloud,
> Sounding around all the building; his mother with smiles at her son said,
> Swiftly addressing her rapid and high-toned words to Eumæus,
> "Go then, directly, Eumæus, and call to my presence the strange guest,
> See'st thou not that my son, *ev'ry word I have spoken hath sneez'd at?*
> Thus portentious, betoking the fate of my hateful suitors,
> All whom death and destruction await by a doom irreversive."

Dionysius Halicarnassus, on Homer's poetry (s. 24), says, sneezing was considered by that poet as a good sign and from the *Anthology* (lib. ii.) the words show that it was proper to exclaim "God bless you!" when any one sneezed.

Aristotle, in the Problems (xxxiii. 7), inquires why sneezing is reckoned a God; to which he suggests that it may be because it comes from the head, the most divine part about us.

Athenæus, says Potter in his *Archæologia Græca*, proves that the head was esteemed holy, because it was customary to swear by it, and adore as holy the sneezes that proceeded from it. Persons having the inclination, but not the power to sneeze, should look at the sun, for reasons he assigns in Problems (xxxiii. 4).

Plutarch, on the Dæmon of Socrates (s. 11), states the opinion which some persons had formed, that Socrates' dæmon was nothing else than the sneezing either of himself or others. Thus, if any one sneezed at his right hand, either before or behind him, he pursued any step he had begun; but sneezing at his left hand caused him to desist from his formed purpose. He adds something as to different kinds of sneezing. To sneeze twice was usual in Aristotle's time but once, or more than twice, was uncommon (Problems xxxiii. 3).

Petronius (*Satyr.* c. 98) notices "blessings" in the following passage:

Giton collectione spiritus *ter* continuo ter sternutavit, ut grabatum concuteret. Ad quem motum Eumolpus conversus, *salvere* Gitona *jubet*.

Et n'esternuay point regardant le soleil.
And did zot sneeze as he looked upon the sun.
Ronsard tom. v. p. 158, quoted in Southey's
Common Place Book, 3d series, p. 393.

Here, not to sneeze appears not to be looked upon as an ill omen.

Ammianus has an epigram upon one whose nose was so long that he never heard it sneeze, and therefore never said God bless you.—*Notes on the Variorum Plautus* (ed. Gronov., Lugd. Bat.), p. 720.

Erasmas, in his *Colloquies*, bids one say to him who sneezes, "Sit faustum ac felix," or "Servet te deus," or "Sit salutiferum," or "Bene vertat Deus."

Query whether from some such idea of the beneficial effect of sneezing, arose the practice of calling for the divine blessing on the sneezer.

When Themistocles was offering sacrifice, it happened that three beautiful captives were brought him, and at the same time the fire burnt clear and bright, and a sneeze happened on the right hand. Hereupon Euphrantides the soothsayer, embracing him, predicted the memorable victory which was afterwards obtained by him, &c.

Sneeezing was not always a lucky omen, but varied according to the alteration of circumstances. "Some sneezes are profitable, others prejudicial"—according to the scholiast upon a passage of Theocritus, wherein he makes the sneezing of the Cupids to have been an unfortunate omen to a certain lover:

"If any person sneezed between midnight and the following noontide it was fortunate, but from noontide till midnight it was unfortunate.

If a man sneezed at a table while they were talking away, or if another happened to sneeze on his left hand, it was unlucky; if on the right hand, fortunate.

If, in the undertaking any business, two or four sneezes happened, it was a lucky omen, and gave encouragement to proceed; if more than four, the omen was neither good nor bad; if one or three, it was unlucky, and dehorted them from proceeding in what they had designed. If two men were deliberating about any business, and both of them chanced to sneeze together, it was a prosperous omen."—*Archæol. Græc.* (5th ed.) pp. 339, 340.

Strada, in his Prolusions, Book III. Prol. 4, replies at some length, and not unamusingly, to the query, "Why are sneezers saluted?" It seems to have arisen out of an occurrence which had recently taken place at Rome, that a certain *Pistor Suburranus*, after having sneezed twenty-three times consecutively, had expired at the twenty-fourth sneeze: and his object is to prove that Sigonius was mistaken in supposing that the custom of saluting a sneezer had only dated from the days of Gregory the Great, when many had died of the plague in the act of sneezing. In opposition to this notion, he adduces passages from Apuleius and Petronius Arbiter, besides those from Ammiannus, Athenæus, Aristotle, and Homer, already quoted. He then proceeds to give five causes from which the custom may have sprung, and classifies them as religious, medical, facetious, poetical, and augural.

Under the first head, he argues that the salutation given to sneezers is not a mere expressiou of good wishes, but a kind of veneration; "for," says he, "we rise to a person sneezing, and humbly uncover our heads, and deal reverently with him." In proof of this position, he tells us that in Ethiopia, when the Emperor sneezed, the salutations of his adoring gentlemen of the privy chamber were so loudly uttered as to be heard and re-echoed by the whole of his court;

and thence repeated in the streets, so that the whole city was in simultaneous commotion.

The other heads are then pursued with considerable learning, and some humor; and, under the last, he refers us to St. Augustin, *De Doctr. Christ*, ii. 30, as recording that

"When the ancients were getting up in the morning, if they chanced to sneeze whilst putting on their shoes, they immediately went back to bed again, in order that they might get up more auspiciously, and escape the misfortunes which were likely to occur on that day."

It is a curious circumstance that if any one should sneeze in company in North Germany, those present will say, "Your good health;" in Vienna, gentlemen in a *cafe* will take off their hats, and say, "God be with you;" and in Ireland Paddy will say, "God bless your honor," or "Long life to your honor." In Italy and Spain similar expressions are used. The custom is also very common in Russia. The phrases the Russians use on these occasions are—"To your good health!" or "How do you do?" It is said that in Bengal the natives make a "salam" on these occasions. One of the salutations, by which a sneezer is greeted amongst the lower class of Romans at the present day is, *Figli maschi*, "May you have male children!"

The *Athenæum*, in a review of M. Nisard's curious though ill-executed work on the popular literature of France, remarks that the following passage contains evidence of the almost universal practice of salutation after sneezing:

"If you sneeze in the presence of another person, you should take off your hat, turn aside, put your hat, your handkerchief, hand, or napkin before him; and as soon as the paroxysm is past, you ought to salute those who have saluted, or ought to have saluted you, although they may have said nothing."

At different stages of social progress, such instructions may be found occupying positions in the social scale correspondingly various, and helping accordingly to mark the point reached by different nations. In France the above extract, at the middle of the nineteenth century, occupies a page in a chap-book destined for the classes at the bottom of the social pyramid. In Italy is found the following in a child's primer, issued authoritatively in 1553, and stated in the title-page to be "enriched with new and moral maxims adapted to form the hearts of children." Among "the duties of man to society" are enumerated those of

"Abstaining fro scratching your head, putting your fingers in your mouth, crossing one knee over the other in sitting . . . and being prompt in saluting any one who may sneeze, and returning thanks to any who, on such an occasion, may have wished you well."

It is a commonly current statement, that the practice in question had its origin at the time of a wide-spread epidemic, of which sneezing was supposed to be a prominent symptom.

Another of the maxims in the same little book, supposed by its author to be "adapted for the formation of the juvenile heart," is characteristic and noteworthy. " One ought never," it is taught, " to introduce any conversation on topics unseasonable or *contrary to current opinions.*"

MISQUOTATIONS FROM SCRIPTURE. "God tempers the wind to the shorn lamb." From Sterne's "Sentimental Journey to Italy." Compare Isaiah xxvii. 8.

" In the midst of life, we are in death." From the Burial Service; and this is originally from a hymn of Luther.

"Bread and wine, which the Lord had commanded to be received." From the English Catechism.

"Not to be wise above what is written." Not in Scripture.

"That the Spirit would go from heart to heart, as oil from vessel to vessel." Not in Sripture.

"The merciful man is merciful to his beast." The Scripture form is, "A righteous *man* regardeth the life of his beast." Prov. XII, 10.

"A nation shall be born in a day." In Isaiah it reads. "Shall a nation be born at once?" Isaiah LXVI, 8.

"As iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron: so a man sharpeneth the countenance of his friend." Prov. XXVII, 17.

"That he who runs may read." "That he may run that readeth." Hab. II, 2.

"Owe no man anything but love." "Owe no man anything, but to love one another." Rom. XIII, 8.

"Prone to sin as the sparks fly upwards." "Born unto trouble as the sparks fly upwards." Job V, 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's helpmate, but merely a helpmeet for him; nor was Absalom's long hair, of which he was so proud, the instrument of destruction; his head, and not the hair upon it, having been caught in he boughs of the tree. 2 Samuel XVIII, 9.

Surnames were first adopted in the reign of Edward the Confessor.

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Turnpikes were originated in 1267, the sum of one penny having to be paid for each wagon passing through a certain manor.

The first Lord Mayor's show was in 1543, and Sir John Shaw was the first that held a feast in the Guildhall, 1501.

The Earl of Arundel (temp. Charles I.) was the first person who brought to England from Italy the new way of building with bricks.

The first idea of electricity was given by the friction of two globes of quicksilver, in the year 1647.

Linen was first made in England 1253, and only worn by the luxurious.

Books in their present form were first made by Attalus, King of Bergamus, in 837.

Carriages were first introduced into England in 1380, and were for a long time used only for the conveyance of the sick and of ladies.

The first English almanac was brought out in Trinity College, Cambridge, in 1347, and the first printed almanac appeared in London about a hundred years later.

The first English newspaper was the *English Mercury*, issued in the reign of Queen Elizabeth, and was in the shape of a pamphlet. The

Gazetta of Venice, was the original model of the modern newspaper.

The first balloon was made by a Jesuit about 1620. The idea was revived in France by M. Montgolfier in 1783, and introduced in England the following year.

The first striking clock was imported into Europe by the Persians about the year A. D. 800. It was brought as a present to Charlemagne from Abdelia, King of Persia, by two monks of Jerusalem.

The first toll for the repair of English highways was imposed in the reign of Edward III., and was for repairing the road between St. Giles and Temple Bar.

The first record we have of coal is about 300 years before the christian era. Coal was used as fuel in England as early 852, and in 1234 the first charter to dig for it was granted by Henry III, to the inhabitants of Newcastle-on-Tyne.

The first glass window in England was one put up in an abbey about 680. Glass windows, however, did not become general for many hundred years, and as late as 1577 the glass casements on Ainwich Castle, the Duke of Northumberland's seat, were regularly taken down when the family were away from home.

PRONOUNS AND NAMES.—IT DEAD AND HE MOURNING. Dr. A. J. Meuer performed an autopsy recently on the body of It, former companion of He and She. It died on Monday morning. The operation took place at Charles Reiche's store in Park row. It was found dead in its little bed by Nurse Sparrow. It had been far from well in England, but on arriving in America, the sea voyage, the change of climate, and its daily outing with Nurse Sparrow seemed to revive its spirits. It's death was not looked for, although Dr. Meuer had been called and was attending it professionally.

Dr. Meuer found that It's heart was ruptured, and that this was the immediate cause of death. The left lung was also almost entirely gone from the ravages of tubercular consumption, and the liver was congested and enlarged. Mr. Reiche sent the body of It with Dr. Meuer to a Third avenue undertaker yesterday. It's body is to be embalmed, and Mr. Reiche will keep it in a casket in the Park row store for some time.

He and It were inseperable, and since It's death, He cries and refuses to be comforted. He is, however, in good health. She died in London.

"GERRYMANDERING." With reference to the origin of this word, a correspondent of *The London Times* says: "In 1811 one Elbridge Gerry was Governor of Massachusetts. With a view to keeping their party in power, Mr. Gerry and his friends arranged a new division of the State into senatorial districts, so artfully carved and shaped that in as many of them as possible their opponents should be outnumbered. All natural and customary lines were set at naught, and some of the queerest conformations ever known in political geography were the result. Somebody seeing an outline map of one of these monstrous districts, added with his pencil a beak at one end and claws at the other. 'That will do for a salamander,' he said. 'Salamander!' cried a friend; 'I call it gerrymander.' The little mot made its fortune, and the word took its place in the political vocabularly. It has crossed the Atlantic, and we may expect often within the next year or more to hear that the thing, as well as the word, is crossing."

VARIATIONS OF SPELLING. The journals kept by members of Gen. Sullivan's Indian expedition of 1779 show very curious variations in the spelling of Indian names like Genesee, Seneca, and Cayuga. An Auburn gentleman has compiled a list follows:

Chenisee,	Sinnike,	Kaiyuga,
Canisee,	Sennikus,	Kieuga,
Chenesee,	Sinnekie,	Kayugea,
Genesee,		
Genessee.	Cinnakie,	Kaiyugea,
Chennesee,	Seneka,	Cauuga,
Chenesee,	Seneke,	Cuyga,
Chenese,	Sinica,	Kaugau,
Chinesee,		
Chinisee,	Ceneca,	Kihuga,
Chinicee,		Cauuga,
Chenasee,	Senica,	Keyuga,
Chenassee,		
Genese,	Senaca,	Keuga,
Jenise,		
Jeneise,	Sinaca,	Caiuga,
Ginnasee,	Cinnakee,	Kiyuga,
Ginnacee,	Cinnaka,	Kayuga,
Chineasira,		
Chiniasira,	Sinnike,	Keugo,
Junisie,		
Junisee,	Senaca,	Keuka,
Chinnessee.		

Songs of the War.

One of the most interesting articles in the appearing in the *Century* for August is from the pen of Brander Matthews, who gives the history of the most famous war songs. Of these songs Mr. Matthews thinks but two are finer than "Yankee Doodle" and the "Star Spangled Banner," and those are "John Brown's Body" and "Marching Through Georgia." Of the former the genesis of both words and music is obscure. Its conjectural construction of the story of the song is briefly this:

In 1856 William Steffe, of Philadelphia, was asked by a fire com pany in Charleston, S. C., to write an air to certain verses, the chorus of which began, "Say, brothers, will you meet us?" In 1860 the same air was given to republican campaign songs.

When Fort Sumter was fired on the campaign songs, the camp-meeting songs, the street songs, among which was "Tell John Andrew John Brown's Dead," were fused, as it were, and "John Brown's Body" came into being. Mr. Matthews says this song was put together by a quartet of men in the Massachusetts Tigers, and the soldiers of the 12th Massachusetts regiment sang it as they marched down Broadway July 24, 1861. They sang it incessantly until 1862, and by that time the whole nation was familiar with it.

The most popular war song of the South was "My Maryland." Jas. R. Randall was its author. He was a native of Baltimore, but in April, 1861, was residing in New Orleans. From the papers of that city he read a highly-colored account of the attack on the Massachusetts troops while they were passing through Baltimore. He worked himself up into a fever of excitement, and then wrote the words. Afterward the verses were set to the music of "Laurigur Horatius," a favorite college song of a jovial character.

"Dixie" was another popular song. It was composed in 1859, according to Mr. Matthews, by Dan D. Emmett, as a "walk-around" for Bryant's minstrels. Emmett had traveled with circuses, had heard circus men speak of the country south of Mason and Dixion's line as Dixie, and had heard them wish themselves there as soon as Northern days became uncomfortably cold. "I wish I was in Dixie," they used to say, and it was upon this that Emmett founded his song. In the

fall of 1860 Mrs. John Wood sung " Dixie " in New Orleans in John Brougham's burlesque, Pocahontas." Southern words to suit the tune had been written by Gen. Albert Pike, and the air was also used by republican campaign singers at the North.

"The Bonnie Blue Flag" also came from the theater. The tune is an old Hibernian melody, according to Mr. Matthews, "The Irish Jaunting Car." The words were written by an Irish comedian, Harry McCarthy. "The Bonnie Blue Flag" became popular, but was not so much sung as was "Dixie" or "Lorena," the northern equivalent of "Just Before the Battle, Mother." The latter was composed, words and music, by Geo. F. Root of Chicago, who was also the author of "The Battle Cry of Freedom," and of "Tramp, Tramp, Tramp, the Boys Are Marching." All of Mr. Root's songs were immensely popular with the soldiers, but the first favorite was probably "The Battle Cry of Freedom."

Beyond a doubt the most popular war song at the North is "Marching Through Georgia." Probably Gen. Sherman has heard it a million times. He thinks he has, anyway, for the bands play it wherever he goes—pretty much as "Hail to the Chief" is played wherever the President shows his head. This was written by Henry C. Worth, who was fond of reflecting the rude negro rhythms and was familiar with the songs of the cotton fields and levee. Mr. Matthews says, however, that "Marching Through Georgia" was not founded on a negro air and he regards the tune as new and fresh and spirited "the chief musical legacy of the war."

"We Are Coming, Father Abraham, Three Hundred Thousand More" appeared originally in the New York *Evening Post*, and as the author's name was not given the public believed for a time that Wm. Cullen Bryant wrote it. But its author was Jno. S. Gibbons, a Quaker, who, so Mr. Matthews says, had a "reasonable leaning toward wrath in cases of emergency." The famous war song, "When Johnny Comes Marching Home," was written by P. S. Gilmore. Julia Ward Howe's "Battle Hymn of the Republic" was written, Mrs. Howe says, in the dim twilight of the early morning after a night given to thought of the subject, in which the lines were gradually worked out. The title was given to it by Jas. T. Fields of the *Atlantic Monthly*.

Questions and Answers.

HUME'S ARGUMENT *vs.* MIRACLES. What was Hume's argument against the restoration of a dead man to life? A. H. H.

Babbage's "Ninth Bridgewater Treatise" page 148 says:

"Let us now consider the miracle alluded to by Hume—the restoration of a dead man to life. According to the definition of that author, our belief that such a fact is contrary to the laws of nature, arises from our uniform experience against it. Our personal experience is small; we must therefore have recourse to testimony; and from that we learn, that the dead are *never* restored to life, and consequently, we have the uniform experience of all mankind since the creation, against one assigned instance of a dead man being so restored. Let us now find the numerical amount of this evidence. Assuming the origin of the human race to have been about six thousand years ago, and taking thirty years as the duration of a generation, we have—

$$\frac{6000}{30} = 200 \text{ generations.}$$

And allowing that the average population of the earth has been a thousand millions, we find that there have been born and died since the creation,

$$200 \times 1{,}000{,}000{,}000 = 200{,}000{,}000{,}000 \text{ individuals.}$$

Such, then, according to Hume, are the odds against the truth of the miracle: that is to say, it is found from experience, that it is about two hundred thousand millions to one against a dead man having been restored to life."

"THAT WILL DO TO TELL TO THE MARINES." (Vol. IV, p. 343.) What is the origin of the expression, "That will do to tell to the marines"? B., Oakville, Penn.

I suppose the marines on shipboard are usually considered "fresh," artless, and easily deceived. Hence, sailors, when a "yarn" or story is related too stupid for their acceptance, signify their contempt for it, as suitable only to be told to the marines who will not refuse to believe any such absurdity. S. W.

THE XEROPHAGISTS. (Vol. IV, p. 344.) Who were the Xerophagists, and what were their principles and practices? LOWELL.

The Xerophagists were the early christians, who during certain fasts eat only dry food. Tertullian speaks of the practice. W.

A DEMOCRATIC AND REPUBLICAN GOVERNMENT. (Vol. IV, p. 343.) What is a *Republican* government, and a *Democratic* government, as each italicized word means? V.

A *Democratic* government is exercised directly by the people in their primary capacity, as in the town-meetings of New England. A *Republican* government is the exercise of power by authority of the Commonwealth, but is in no specific form. Rome was a republic, alike when governed by the Patrician aristocracy, and afterward by Emperors. So, too, was Poland till her final dismemberment. A republic should be democratic to be genuinely free; but this is not imperative. Nor is democracy incompatible with oppressive and arbitrary administration. The American States constitute a united republic; but it is preposterous to call it a democracy. W.

Republic is from the Latin (*res publica*) the public good. Republican government is a government where the power is not lodged with a hereditary chief, but either with certain privileged members of the community or in the whole community. Therefore, a republic may vary from the most exclusive oligarchy to a pure democracy according to the constitution of the governing party.

Democratic is from the Greek, which signifies the rule of the people. In Greece, whence the name is derived, it was understood to mean a commonwealth, so constituted, that the power was exercised by the body of citizens (the *demos*) and not by an individual or by a dominant caste. Therefore, democracy stood opposed to both monarchy and aristocracy.

The speech of Abraham Lincoln on the battlefield of Gettysburg, Nov. 19, 1863, is the best illustration of a democratic government that I know, where he says, "That the nation shall have a new birth of freedom, and the government of the people by the people and for the people shall not perish from the earth.

P. M. C., Manchester, N. H.

THE HAYWARD. (Vol. VI, p. 344). What are the duties of the Hayward, an officer appointed or elected by the municipal government in some of the New England cities? F. J. P.

A Hayward is an officer that is elected by the voters of a town or Parish at their regular town elections. A Hayward is often called Pound-keeper. His duties are to look after stray cattle, horses,

sheep, etc., that are found on the highways and secure them in a pen or pound as it is usually called, and from which the owner must remove them, first paying charges for feeding, watering and general care while under the protection of the town Hayward or Pound-keeper.

This is an ancient English custom, and the name Pound is generally accepted to have had its origin from the fact that the owner was obliged to pay 1 £ sterling before he could remove his cattle, hence the name Pound for Pen, and Pound-keeper for Pen-keeper.

"ARGOS-EYED, HYDRA-HEADED, JANUS-FACED. (Vol. IV. p. 343.) Give some information of the origin and use of the following words: Argos-eyed, Hydra-headed, Janus-faced, etc. JONATHAN.

Argos-eyed jealousy, watchful. According to the Grecian fable, Argos had 100 eyes, and Juno set him to watch all of whom she was jealous. Argos being slain, she transplanted his eyes into the tail of her peacock.

Hydra headed. Having as many heads as the hydra, a difficulty that increases as it is combated.

This word is derived from the fable of Hercules and the Hydra. The Hydra was a monster of the Lorne and marshes in Argolis. It had nine heads and Hercules was sent to kill it. As soon as he struck off one of its heads, two shot up in its place.

Janus-faced. Not always the same (to use the vulgar expression, one thing to your face another to your back). It is from Janus a temple in Rome. The doors were always thrown open in times of peace, and closed in times of war. Slavery was the hinge on which the gates of the temple of Janus turned in the American war, says the London *Times*. P. M. C., Manchester, N. H.

DARWINISM OR DARWINIANISM? ZORASTERISM OR ZORASTERIANISM? (Vol. IV, p. 344.) Which is the more correct mode to express the *ism* in proper nouns? J. J. J.

It is possibly more correct to write Darwin*ian*ism, Zorastr*ian*ism, etc., but usages permits the elimination of the abjective syllables. We accordingly say symbology for symbol-ology, idolatry for idol-olatry, etc.; and the French write *Eclectism* for Eclecti-cism. The current sets in for shorter spellings, and doubtless this is the better way. I don't approve of the phonetic savageries, but a radical reform should be established in orthography and pronunciation, and all people using the Roman alphabet should participate in it. A. WILDER.

AFFINITY AND CONSANGUINITY. What are the laws of affinity and consanguinity? G. S. CLARK.

Consanguinity, alliance by blood, as *affinity* is alliance by maraiage. Certain degrees of consanguinity are among the impediments to marriage, both by the law of nature and the scriptural record. These degrees as defined by the Church of England, are expressed in a table drawn up by archbishop Parker in 1563, and set forth by authority. This table is as follows:

A Table of Kindred and Affinity, wherein whosoever are related are forbidden in Scripture and our Laws to marry together.

A man may not marry his	*A woman may not marry with her*
1 Grandmother,	1 Grandfather,
2 Grandfather's Wife,	2 Grandmother's Husband,
3 Wife's Grandmother,	3 Husband's Grandfather,
4 Father's Sister,	4 Father's Brother,
5 Mother's Sister,	5 Mother's Brother,
6 Father's Brother's Wife,	6 Father's Sister's Husband,
7 Mother's Brother's Wife,	7 Mother's Sister's Husband,
8 Wife's Father's Sister,	8 Husband's Father's Brother,
9 Wife's Mother's Sister.	9 Husband's Mother's Brother,
10 Mother,	10 Father,
11 Step-mother,	11 Step-father,
12 Wife's Mother,	12 Husband's Father,
13 Daughter,	13 Son,
14 Wife's Daughter,	14 Husband's Son,
15 Son's Wife,	15 Daughter's Husband,
16 Sister,	16 Brother,
17 Wife's Sister,	17 Husband's Brother,
18 Brother's Wife,	48 Sister's Husband,
19 Son's Daughter,	19 Son's Son,
20 Daughter's Daughter,	20 Daughter's Son,
21 Son's Son's Wife,	21 Son's Daughter's Husband,
22 Daughter's Son's Wife,	22 Daughter's Daughter's Husband
23 Wife's Son's Daughter,	23 Husband's Son's Son,
24 Wife's Daughter's Daughter,	24 Husband's Duaghter's Son,
25 Brother's Daughter,	25 Brother's Son,
26 Sister's Daughter,	26 Sister's Son,
27 Brother's Son's Wife,	27 Brother's Daughter's Husband,
28 Sister's Son's Wife,	28 Sister's Daughter's Husband,
29 Wife's Brother's Daughter,	29 Husband's Brother's Son,
30 Wife's Sister's Daughter.	30 Husband's Sister's Son."

QUESTIONS.

1. Why was Richard Saunders (Benjamin Franklin's pseudonym) called *Poor* Richard? WALDO.

2. Did the sun ever rise in the West and set in the East as some claim, and is there any work on the question? WALDO.

3. Who was called the "Queen of Tears?" D. M. DRURY.

4. Why is "Pigeon English" so called? D. M. DRURY.

5. Why is the expression "To show the white feather," used to show cowardice? D. M. DRURY.

6. Whence the expression "Penny wise and pound foolish. D. M. DRURY.

7. Give the real difference, if any, between the meaning of Sailor, Seamen, Marine, Mariner, Old Tar. CHAS. H. BURNETT.

8. Who were the fifty-four Argonauts? MILTON E. BOND.

9. Where is the "nether world" mentioned by Milton in *Paradise Lost*? MILTON E. BOND.

10. Why was Thomas á Kempis called *Malleolus*, or "little mallet?" THOS. M. JONES.

11. Where can a copy of the book be found entitled "Pilgrim's Progress in Phrenology" by Uncle Toby, New London, 1836? H. C. B.

12. What is the "Wheel of Birth" so frequently mentioned in the works of Jacob Bœhme? G. S. CLARK.

13. Why do not people say golden chain, golden dollar, as they say "golden rule," "golden number," &c., instead of gold dollar, gold chain, &c.? G. S CLARK.

14. What is the difference, if any, between the principles and objects of the *Rosicrucians*, and the Princes of Rose Croix—the 18th Degree of the Ancient and Accepted Scottish Rite? G. S. CLARK.

15. Who were Hugh de Payens, Jacques de Molay, Cœur de Lion from whom Masonic bodies are named? CRAFTSMAN.

16. What is the *Brachystochrone*, from which it is proved that the quickest time between two points is a curve rather than a straight line? INVESTIGATOR.

17. Required the origin, nationality, and meaning of the name Williams. What is it from in French? Also the name Sawyer? J. W.

1. Can you give me the authority for the following? "The first blackboard ever used for purposes of instructions was made by Col. Claudius Crozet, one of Napoleon's officers from Wagram to Waterloo, and afterwards teacher of mathematics at West Point about 1816." I do not recall from what I copied this. Can you tell me if it is correct? H. A. WOOD.

2. I sent you some time since 63 amicable numbers for publication which I thought might bring out some comments. Davies & Peck in their Mathematical Dictionary say that but four such pairs are known, and Hutton in his Recreations says: "If perfect numbers are rare amicable numbers are much more so."

I have verified several of those numbers sent you which you printed and as far as I have tried find them correct, and if they are *all* correct, how is it that Hutton, Davies & Peck, &c. have made such an error? Perhaps, as is often the case, they took the statement without investigation. Can any one give me light on the subject?

H. A. WOOD.

3. Who is the author of, and where found, the following:

"Ye swans of Strymon, in loud notes complain,
Pensive, yet sweet, and droop the sickly wing,
And when your own sad elegy ye sing." A. E. G.

4. Give name of author, and poem, from whom was taken the following lines found in the preface to the "Divine Pymander" by Hermes Trismegistus—the P. B. Randolph edition.

"The path by which to Deity we climb
Is arduous, rough, ineffable, sublime:
And the strong, massy gates through which we pass,
In our first course, are bound with chains of brass.
Those men the first, who, of Egyptian birth,
Drank the fair waters of Nilotic earth,
Disclosed by actions infinite the road,
And many paths to God, Phœnicia showed;
This road the Assyrian pointed out to view,
And this the Lydian and the Chaldean knew." A. E. G.

5. Three boats are situated equi-distant from the shore. The first has one rope attached to it, while the other end of the rope is in the hands of a man on shore. Another rope is in the hands of a man in the boat, while the other end is fastened to a post on shore.

The second boat has a rope in the hands of a man in the [boat, while the other end is attached to a post on shore.

The third boat has a rope, one end of which is in the hands of a man in the boat, the other end being in the hands of a man on shore.

All the men named are supposed to be of equal strength, and to exert equal power to bring the boats to shore. What will be the relative time of their reaching it?

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THE BIZARRE.

NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS MYSTICISM, ART, SCIENCE, Etc.

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"Go on, and the Light will come to you." — *Jean D'Alembert.*

Vol. IV. NOVEMBER, 1887. No. 11.

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NOV 3 1887

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS

" Humanity is but a man who lives perpetually and learns continually."
—PASCAL.

VOL. IV. NOVEMBER, 1887 No. 11.

QUESTIONS AND ANSWERS.

DOUBLE CONSCIOUSNESS. What is double consciousness, and can you give an authentic case? J. J. J.

The memory, so far, from being one distinct organ, is the activity of all the faculties, which activity is resolvable into two or more distinct states of consciousness. The double consciousness is recognized by Dr. Moore, in his "Power of the Soul over the Body." He cites a few cases from Pritchard, Abercrombie, and others. A lady was liable to attacks of delirum, which often commenced in the midst of an interesting conversation, which she resumed, as if no interval had occurred, immediately on recovering. During any paroxysm, also, she would pursue the train of ideas that had occupied her formerly, thus manifesting the activity of two memories. A poor girl acquired the art of reading and writing during a fit of insanity, and, having intervals of reason, it was soon discovered that she could only exercise these powers in the insane state. The following instance, abbreviated from the account of Dr. Abercrombie, is most interesting:

"A girl, seven years of age, employed in tending cattle, was accustomed to sleep in an apartment next to one which was frequently occupied by an itinerant fiddler, who was a musician of considerable skill, and who often spent a part of the night in performing pieces of

a refined description. These performances were noticed by the child only as disagreeable noises. After residing in this house for six months she fell into bad health, and was removed by a benevolent lady to her own home, where, on recovery, she was employed as a servant. Some years after she came to reside with this lady the wonder of the family was strongly excited by hearing the most beautiful music during the night especially as they spent many waking hours in vain endeavors to discover the invisible minstrel. At length the sound was traced to to the sleeping-room of the girl, who was fast asleep, but uttering from her lips sounds exactly resembling those of a small violin. On further observation, it was found that after being about two hours in bed she became restless, and begun to mutter to herself; she then uttered tones precisely like the tuning of a violin, and at length, after some prelude, dashed off into some elaborate pieces of music, in which she performed in a clear and accurate manner, and with a sound not to be distinguished from the most delicate modulations of that instrument. During the performance she sometimes stopped, imitating the re-tuning her instrument, and then began exactly where she had stopped, in the most correct manner. These paroxysms occurred at irregular intervals, varying from fourteen or even twenty nights, and they were generally followed by a degree of fever. After a year or two her music was not confined to the imitation of the violin, but was often exchanged for that of a piano, which she was accustomed to hear in the house in which she now lived; and she then also began to sing, imitating exactly the voices of several of the family. In another year from this time she began to talk much in her sleep, in which she semed to fancy herself instructing a younger companion. She often descanted, with the utmost fluency and correctness, on a great variety of topics, both political and religious, the news of the days, the historical parts of Scripture, of public characters, of members of the family, and of their visitors. In these discussions she showed the most wonderful discrimination, often combined with sarcasm, and astonishing powers of memory. Her language through the whole was fluent and correct, and her illustrations often forcible, and even eloquent. She was fond of illustrating her subjects by what she called a fable, in these her imagery was both appropriate and elegant. She was by no means limited in her range. Buonaparte, Wellington, Blucher, and all the kings of the earth, figured among the phantasmagoria of her brain, and all were animadverted upon with such freedom from restraint, as often made me think poor Nancy had been transported into Madame Yenlis's 'Palace of Truth.' She has been known to conjugate correctly Latin verbs, which she had probably heard in the school-room of the family, and she was once heard to speak several sentences correctly in French, at the same time stating that she heard them from a foreign gentleman but could not repeat a word of what he said. During her

paroxysms it was almost impossible to awake her, and when her eyelids were raised, and a candle brought near her eye, the pupil seemed insensible to the light.—(Ch. x., pp. 220-223.) Corroborative facts may be found in most works which treat of mental philosophy or physiology connected with mental states."

MAN-IN-THE-MOON. Why is the man in the moon generally depicted with a bundle of fagots on his back? ALICE E. LOWE.

The story as told by nurses is, that this man was found by Moses gathering sticks on a Sabbath, and that, for this crime, he was doomed to reside in the moon till the end of all things; and they refer to Numbers xv. 23-36:

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones till he died."

Of course, in the sacred writings there is no allusion to the moon.

The German tale is as follows:

Ages ago there went one Sunday morning an old man into the wood to hew sticks. He cut a fagot and slung it on a stout staff, cast it over his shoulder, and began to trudge home with his burden. On his way he met a handsome man in Sunday suit, walking toward the Church; this man stopped and asked the fagot-bearer, "Do you know that this is Sunday on earth, when all must rest from their labors?"

"Sunday on earth, or Monday in heaven, it is all one to me!" laughed the wood-cutter.

"Then bear your bundle forever," answered the stranger; "and as you value not Sunday on earth, yours shall be a perpetual Moon-day in heaven; and you shall stand for eternity in the moon, a warning to all Sabbath-breakers." Thereupon the stranger vanished, and the man was caught up with his staff and his fagots into the moon, where he stands yet."

THAT "FALLACY." (Vol. 3, p. 262.) I am hardly able to understand how "A. L. F." discovered that I think my view of "The Fallacy" is the only correct one and that "all other interpretations are

wrong." I believe I have not yet given my view, and I have only said that *one* interpretation is wrong and not that all except mine are wrong. "A. L. F." must have guessed that, and he has guessed exactly right. I believe it is generally true in mathematical questions that one way is *right* and *"all the* other ways *wrong,"* and I should certainly think myself very unwise to adopt any one of the wrong ways. Will "A. L. F." do us the favor to name the algebra in which $\sqrt{-1} \times \sqrt{-1} = \pm 1$ "is an *acknowledged principle?*" I understand "A. L. F." to affirm that the truth of this equation is among the "acknowledge principles of algebra" and there can be no answer to such an affirmative except to deny it, and it devolves, as I think, on "A. L. F." to cite some good authority for his statement. I have never seen any and never expect to. I have been taught that any algebraic expression whatever, under the radical sign or exponent, ½, was raised to the second power by removing the radical sign or the exponent, ½, without any other change. What writer or algebra says otherwise? E. T. Q.

" E. T. Q." seems to be at a loss to understand how I discovered that he thought his view of the "Fallacy" to be the only correct one. In reply, I would refer him to Vol. IV, p. 262, " Bazarre," where he says, " *the clearing of fractions as I gave it, is perfectly right, and any other method is wrong.*" Now if this does not mean what I have construed it to mean, I can only apologize for misinterpreting the meaning of what I took to be a perfectly plain English sentence. He asks me to cite authority for $\sqrt{-1} \times \sqrt{-1} = \pm 1$. I would refer the gentleman to Hackley's Algebra, p. 119. I am aware that most writers on algebra conclude after arriving at the expression $+1$ by saying -1 is the true value. But in the case in question the expression is in the form of an *equation* and either $\frac{\sqrt{1}}{\sqrt{-1}} = \frac{\sqrt{-1}}{\sqrt{1}}$ or the equation involves an absurdity and the members do not equal each other. Now if these expressions are equal, their squares will also be equal or $\frac{1}{-1} = \frac{-1}{1}$ clearing of denominators we have $1 \times 1 = -1 \times -1$ or $1 = 1$, showing that the expressions are identically the same. Now, I claim that every step in the above is mathematically correct and challenge' ' E. T. Q." to disprove it. A. L. F.

THE PLEIADES. What are the *Pleiades* and why so called?

The Pleiades, according to fable, were seven daughters of Atlas and the nymph Pleone, who were turned into stars, with their sister Hyades on account of their amiable virtues and mutual affections.

Dr. Hutton is of the opinion that Atlas, being the first astronomer who discovered these stars, called them by the names of the daughters of his wife Pleione.

Thus we every where find that the ancients with all their barbarous idolatry, entertained the belief that unblemished virtue and a meritorious life would meet their reward in the sky. Thus Virgil represents Magnus Apollo as bending from the sky to address the youth Iulus:

"Macte nova virtue puer; sic itur ad astra;
Dis genite, et geniture Deos."

"Go on, spotless boy, in the paths of virtue; it is the way to the stars; offspring of the gods thyself—so shalt thou become the father of gods."

Our disgust at their superstitions may be in some measure mitigated, by seriously reflecting, that had some of these personages lived in our day, they had been ornaments in the Christian churches, and models of social virtue.

The names of the Pleiades are Alcyone, Merope, Maia, Electra, Tayeta, Asterope, and Celæno. Merope was the only one who married a mortal, and on that account her star is dim among her sisters.

Although but six of these are visible to the naked eye, yet Dr. Hook informs us that, with a twelve feet telescope, he saw 78 stars; and Rheita affirms that he counted 200 stars in this small cluster.

The most ancient authors, such as Homer, Attalus, and Geminus, counted only *six* Pleiades; but Simonides, Varro, Pliny, Aratus, Hipparchus, and Ptolemy, reckon them seven in number; and it was asserted, that the seventh had been seen before the burning of Troy; but this difference might arise from the difference in distinguishing them with the naked eye.

The Pleiades are so called from the Greek ward, *pleein*, to *sail*, because at this season of the year, they were considered "the stars of the ocean" to the benighted mariner. *Alcyone*, of the 3rd magnitude, being the brightest star in this cluster, is sometimes called the *light of the Pleiades*. The other five are principally of the 4th and 5th magnitudes.

The Pleiades, or as they are more familiarly termed, the *seven stars*, come to the meridian 10 minutes before 9 o'clock, on the evening of the first of January, and may serve in place of the sun, to indicate the time, and as a guide to the surrounding stars.

According to Hesiod, who wrote about 900 years before the birth of our Saviour, the heliacal rising of the Pleiades took place on the 11th of May, about the time of harvest.

"When, Atlas-born, the Pleiad stars arise
Before the sun above the dawning skies,
'Tis time to reap; and when they sink below
The morn-illumin'd west, 'tis time to sow."

ARCHIPELAGO. What is the geographical meaning of *Archipelago*, and is the term applied to more than one location? J. J. J.

Webster gives the word as specificially and originally, the sea which

separates Greece from Asia Minor, otherwise called the *Ægean Sea*, which is studded with a vast number of small islands; in a general sense, any body of water interspersed with many isles, or a group of island.

The word is derived from the Greek *arche*, the first or beginning, *i. e.* ancient, and *pelagos*, the sea, *i. e.* the ancient sea. From *pelagos* comes Pelasgi—the name of the first inhabitants of the country to the north of Greece. The Greeks themselves claim to have come from Aucthodons—earth-born.

DEBATES OF LINCOLN AND DOUGLAS. (Vol. 4, p. 343.) Where were the seven debates between Lincoln and Douglas enacted?

ANXIOUS.

1st	Debate	Ottawa, La Salle county,	Ill.,	Aug.	21,	1858.
2d	"	Freeport, Stephenson county,	Ill.,	Aug.	27,	"
3d	"	Jonesboro', Union	"	Sept.	15,	"
4th	"	Charleston, Coles	"	"	18,	"
5th	"	Galesburg, Knox	"	Oct.	7,	"
6th	"	Quincy, Adams	"	"	13,	"
7th	"	Alton, Madison	"	"	15,	"

P. M. C., Manchester, N. H.

THE ARGONAUTS. (Vol. IV, p. 395.) Who were the fifty-four Argonauts?

MILTON E. BOND.

Argonautæ a name given to those ancient heroes who accompanied Jason in his expedition on board the ship Argo to Colchis, about 79 years before the taking of Troy, or 1263. B. C. When Jason, the son of Æson, demanded of his uncle Pelias the crown which he had obtained by usurpation, Pelias declared that he would immediately restore it to him, provided he would avenge the death of their common relative Phryxus, whom Æetes had basely murdered in Colchis. Jason, who was in the vigor of his youth, and of an ambitious disposition, cheerfully undertook the expedition, and embarked with all the young princes of Greece in the ship Argo. This famous expedition was, on account of its importance, and the dangers which attended it, much celebrated in the ancient ages of the world. The following list numbering 85, is drawn from the various authors who have made mention of the Argonautic expedition. Authors vary as to their num-

ber. Jason, son of Æson, as is well-known, was the chief of the expedition to Colchis in search of the " Golden Fleece."

Acastus son of Pelias,
Actor son of Hippasus,
Admetus son of Pheres,
Æsculapius son of Apollo,
Ætalides son of Mercury,
Almenus son of Mars,
Amphiaraus son of Œclues,
Amphidamus son of Aleus,
Amphion son of Hyperasius,
Anceus son of Lycurgus,
(and another of the same name,)
Areus,
Argus, builder of the ship Argo,
Argus son of Phryxus,
Armenus,
Ascalaphas son of Mars,
Asterion son of Cometes,
Asterius son of Neleus,
Augeas son of Sol,
Atalanta daughter of Schœneus,
(disguised in male attire,)
Autolycus son of Mercury,
Azorus,
Bushagus,
Butes son of Teleon,
Calais son of Boreas,
Canthus son of Abas,
Castor son of Jupiter,
Ceneus son of Elatus,
Cepheus son of Aleus,
Cius,
Clytius and Iphitus, sons of Eurythus,
Coronus,
Deucalion son of Minos,
Echion son of Mercury,
Ergynus son of Neptune,
Euphenrus son of Neptune
Eribotes,
Euryaleus son of Cisteus,
Eurydamas and Eurythion sons of Iras,
Eurytus son of Mercury,
Glaucus,
Hercules son of Jupiter,
Idas son of Aphareus,
Ialmenus son of Mars,
Idmon son of Abas,
Iolaus son of Iphiclus,
Iphiclus son of Thestius,
Iphiclus son of Phyacus,
Iphis son of Alector,
Lynceus son of Aphareus,
Iritus son of Naubolus,
Laertes son of Arcesius,
Laocoon,
Leodatus son of Bias,
Leitus son of Alector,
Meleager son of Œneus,
Menœtius son of Actor,
Mopsus son of Amphycus,
Nauplius son of Neptune,
Neleus the brother of Pelias,
Nestor son of Neleus,
Oileus, the father of Ajax,
Orpheus son of Œager,
Palemon son of Ætolus,
Peleus and Talamon sons of Æacus,
Periclymenes son of Neleus,
Peneleus son of Hipalmus,
Philoctetes son of Pœan,
Philas,
Pollux son of Jupiter,
Polyphemus son of Elates,
Pœas son of Thaumacus,
Phanus son of Bacchus,
Phalerus son of Alcon,
Phocas and Prias sons of Cenus,
(one of the Lapithæ,)
Talaus,
Tiphys son of Aginus,
Staphilus son of Bacchus,
Two of the name of Iphitus,
Theseus son of Ægeus,
(with his friend Pirithous.

Æsculapius was the physician, and Tiphys the pilot of the expedition. The word argonaut has also been applied to many who migrated to California when the modern "golden fleece" was discovered in that State; while those who went there in 1849 received the name of "forty-niners."

"NATURE FORMED BUT ONE SUCH MAN," ETC. (Vol. I, p. 11; III, p. 43.) Who said on the death of a contemporary, "Nature formed but one such man and broke the die"? B. U. R.

(Vol. I, p. 28.)

"Sighing that Nature formed but one such man,
And broke the die in moulding Sheridan."
Byron's Monody to Sheridan.

J. H. DRUMMOND, Portland, Me.

Isn't it *more probable* that Byron derived this idea from Rousseau's *Confessions:* "I at least claim originality, and whether Nature did wisely in breaking the mould with which she formed me, can only be determined after reading this work." It is well known that the French author was a great favorite with the English poet.

ALBERT P. SOUTHWICK.

GOLDEN WEDGE OF OPHIR. (Vol. III, p. 254.) What is the explanation of "the golden wedge of Ophir," in Isaiah XIII, 13; Joshua VII, 7, 24? X. Y. Z.

In this place, the original has no word which can be, or ever was translated "Wedge." But, I presume, that King James' translators were guided, (respectively misguided,) by their rendering "*Wedge of Gold*," in Joshua VII, 21, 24, for the original Hebrew "*tongue of gold*." And I further presume, that the original words in Joshua have their origin in the wedge-shaped, or tongue-shaped piece of gold which was cut out from the talent of gold, which word "*talent*," in Hebrew *CkiCkaR*, denotes some thing round. But in Isaiah the word, which the English translators rendered "Wedge," "*CkeTkeM*," may denote in general "a thing treasured up," and hence "gold" in a figurative sense. This word occurs nine times in the Hebrew Old Testament, in which "*gold*" suits well in the context. It occurs in the same combination as in Isaiah, viz: "*CkeTkeM AouVFIR*," also in Job XXVIII, 19, where the Engl. Com. Ver. has it "gold of Ophir," and in Ps. XLV, 10 (Hebrew text, Engl. Com. V. XLX, 9), the same.

E. M. EPSTEIN, M. D.

HERMES "TRISMEGISTUS." Why was Hermes — author of the *Divine Pymander* — called Hermes "Trismegistus?" LOGOS.

The term Trismegistus appears for the first time, in the second century of the Christian era. Before that time, Hermes was designated by the repetition of the words, *megas, megas, megas*, only. He is called thus on the Rosetta Stone. He was considered to be the impersonation of the religion, art, learning, and priesthood of the Egyptians. Hence he was philosopher, priest, and king, and an authoratative interpreter of divine things—and called Hermes, "Thrice greatest." Pymander or Poemandres means "Shepherd-man" or "Flock-man."

"ARGOS-EYED, HYDRA-HEADED, JANUS-FACED. (Vol. IV. p. 343.) Give some information of the origin and use of the following words: Argos-eyed, Hydra-headed, Janus-faced, etc. JONATHAN.

The terms *Argus*, *Hydra*, and *Janus*, was borrowed from Roman and Hellenic mythology. Janus was a Hetrurian divinity, the *pris-cus*, or most ancient, and was represented with two faces. The Hydra was the archaic Bacchic serpent-symbol of Lerne, of the same category with the fire-breathing Dragon of Kolchis, the Dragon of the Hesperides, the Lion of Nemaia, etc., and like the Fiery Serpent of Akkad and the Indian Nagos, was depicted with many heads. Argus, appears to have been a personation of the Hindu god Indra. Both words have the same meaning, and each is represented with innumerable eyes. There is a phallic meaning to this symbol, which is not necessary here to explain. "Argus-eyed" means by implication incessantly watchful; "Hydra-headed," having innumerable shapes; and "Janus-faced," equivocating, double-dealing, treacherous.

A. WILDER.

"YPSILANTI." (Vol. III, p. 188.) What is the origin of the name of the town in Michigan called Ypsilanti? ORTHO.

The name "Ypsilanti" is undoubtedly derived from the Greek erratic family of that name, the first of whom was Constantine Ypsilanti who was born in Constantinople in 1760. He obtained high official rank on account of the translation of works of Vauban under the Sultan Selim III; but forsook his native land and became an adopted citizen of Russia, and after a turbulent life died in Kiev in 1816. He had three sons, Alexander, Demetrius, and Nicolas, whose lives all resembled that of their father in many particulars.

M. O. WAGGONER, Toledo, Ohio.

"YPSILANTI." This odd-looking word, which answers the purpose of a name to a flourishing town in Michigan, appears to be a terrible stumbling block to some of those who have occasion to correspond with that place. Mr. Cargill, distribution clerk in the Detroit post-office, made the following collection of the various distortions to which the name has been subjected in the superscription of letters to Ypsilanti:

Epsolany,	Upsylanti,	Yplantice,	Ipsalantia,
Ipsillanti,	IPseylunty,	Apsilanta,	Yeplan'pha,
Ypseylantia,	Hypsilanteau,	Epcilante,	Yipshulanty,
Ipsylanta,	Ipsileindi,	Clypsalanta,	Ypt-zy-lunta,
Upslantei,	Hipsalantie,	Hipslyanty,	Hypslenti,
Yplanthropi,	Epcilanti,	Hypsilantheu,	ipsalantie,
ABsa Lanty,	Epcilantia,	E Ypcaluntia,	Ypslnaty,
Ippes Landing,	Ypssyllanti,	Yulomtice,	ieplantice,
ipsloty,	Ippslyantia,	Wipsilanti,	I bselandie,
Eyspialanta,	Hypisalianty,	Wyphsorlanter,	Yps-i-Landtine,
Eplonsay,	eypssillianty,	Iepcilunta,	I ppslanty,
E Y pislantia,	Ipcelandie,	I bseland,	Ypisylvania,
Ipcliontia,	Eybsylandy,	Iipsalinta,	Ebsalanda,
I Pis-lanta,	Eipsly Lanty,	Ipsciluntun,	Whipcalentia.
Gyselantio,	Cypsslante,	Iscpylantia,	W Y P slanty,
Ipsolanty,	Lipslantie,	I bseliny,	Ippssalantia.

THE MAMMOTH CAVE. Vol. III, p. 64.) The statement relating to the Mammoth Cave in the Notes and Queries for April are misleading. In fact, I have never seen a description of the cave that did not give very erroneous impressions. All talk about "*chambers*" is wrong. There is nothing like separate rooms or "chambers" in the cave. It is simply a "*a hole in the ground*" varying size and shape, but not in such a way as to simulate separate rooms at all. In this respect, I was very much disappointed on visiting the cave several years ago in not finding it divided up into "rooms" or "chambers" according to the usual descriptions. It is evident by the track of an underground river long since dry, except at certain points, and having its branches or tributaries like any surface river with the modification that these tributaries sometimes come in from above making one cave above another. E. L. Q.

"MIDRASH." Is the Hebrew word "*Midrash*," in 2 Chronicles XIII, 22, rightly rendered with "*story*," as in the Engl. Com. Ver.? S. C. G.

It is not. Nor is the same word, in the same version, in the same

book, XXIV, 27. The Hebrew word is a participal adjective used as a noun. The verb root is "*DoRoalh*," and means "*to investigate*," and its derivative, as above, would mean in English "*investigating*," or as a noun, "*investigation*." From the context in 2d Chronicles, we must consider the word as denoting "an *Historical Investigation*." In this sense, the marginal reading of the Engl. Com. Ver. "*Comentary*," is correct, when taken in the sense of Cæsar's "commentaries," which means "*C's Memoirs*." The Hebrew word, moreover, signifies, that research was had, before the "*Midrash*" was put in writing.

E. M. EPSTEIN, M. D.

MALACHI. (a) Does the Hebrew word, "*MaLAChI*" in Malachi I, 1, mean "My Angel?" (b) Should the same word, in III, 1, be rendered "Behold, I will send *MaLAChI*" &c., &c.? S. C. G.

(a) It does. If, however, we render it thus, there will be a logical incongruity between the *first person* in the possessive pronoun here, and the *third person* implied in the words: "The burden of the word of Jehovah to Israel." The Septuagint translates, therefore, "by the hand of *His* angel." There is no need of assuming that the Septuagint had a different text of the Hebrew, than the one at our hands. The Septuagint is not a faithful translation, but a pharaphase, often embodying current traditional notions.

(b) It may, but not should. In Hebrew usage, there would have to be the particle "*AeTh*," before "*MaLAChI*," in order to make it the objective case, if the word be a proper name. Compare the same book III, 23, in the Hebrew text, (IV, 5, Engl. Com. Ver.): "Behold I am sending unto you the (=*AeTh*) *AeLiGoH* (=Elijah), the prophet." If the word be rendered "My Angel," then that particle is of no special need.

In this connection, though not relevant, let me say, that I consider the usual derivation of the word "MaLAoCh," from an Arabic word "LoAch," which means, "to send," as inadequate, and rather misleading in the translation, "Angel," which generally means one that brings a message. But we have a Hebrew word "*MLAoChoH*," which means "a work," and I rather think that the appellative noun MaLAoch is derived from it, and its meaaing is "a worker." It is in this sense that Malachi III, 1, is to be rendered: "Behold me sending my worker, and he shall clear a way before me."

E. M. EPSTEIN, M. D.

HARVEST MOON. The Harvest Moon, says a writer in the August issue of the *Popular Science News*, is the full moon which falls on or near the 21st of September. Its peculiarity is that it rises more closely after sunset for a number of nights after the full than any other full moon in the year. This results in four or five successive nights being almost moon-lit, and the opportunity thus given for evening work in harvesting has led to this full moon being distinguished by the name of Harvest Moon. The difference between the moon's times of rising on successive nights averages about fifty minutes. The greatest difference occurs in the spring, when it may reach an hour and a half. The Harvest Moon may rise over half an hour later each night, while under the most favorable conditions the difference is ten minutes. The full moon following September likewise rises but little later from night to night, and is called the Hunter's Moon. The moon's orbit makes the least angle with the horizon at the autumn equinox; and as it becomes, in advancing one day's motion along its orbit, less depressed below the horizon than at any other time, it has but a little greater hour angle to travel over each succeeding night after sunset to bring it into view. Hence, the full moon for so many successive evenings in late September.

AMERICAN SPECIALTIES. That handy tool, the "monkey-wrench" is not so named because it is a handy thing to monkey with, or for any kindred reason. "Monkey" is not its name at all, but "Moncky." Charles Moncky, the inventor of it, sold his patent for $2,000, and invested the money in a house in Williamsburg, Kings County, where he now lives. *Iron*, a London trade paper, says that 80,000 dozen Moncky wrenches are exported to Europe annually. "The toolmakers and machinists of Europe," says *Iron*, "such as Krupp, of Germany; Withworth & Armstrong, of England, and Hotchkiss, of France, with their vast resources are unable to produce a Moncky or screw-bar wrench equal to the American wrenches, and consequently they have to import these tools from the United States."

On the same subject the same journal continues: "Our American contemporaries have every cause to be surprised at the astonishing fact that thousands of tons of scrap-iron are every year taken to the United States and there converted into the simplest manufactures, sad or laundry iron, and then exported back at no small profit.

There is no one corner of Europe where the American small-cast hardware is not on sale. In the matter of the common pocket box-wood rules, the American manufacturers so far excel all others that if not all European nations, certainly all nations outside of Europe, are supplied from America. The manufacturers there print on the rule whatever system of measurement is followed by the country for which the goods are intended. American auger and auger-bits are used the world over, no other nation being able to compete. The Americans with such facts before them, may well feel proud of their manufactures."

A BRIEF POEM. One of the briefest Biblical-historical poems, on the fall of man we have seen, is the following by Grundtvig, translated by T. Rhys Evans:

"World dead; empty and desolate; Hell-wilderness; Gloom and darkness; the Shadow-kingdom; the World's corpse; Winter night; rocks bare; goblins cold; dead forces; Work thereafter; Angels fell; confusion all;—Spirit brooding over the deep."

ALCHEMICAL ENIGMA, composed by Thomas Channock in 1572.

When VII tymes XXVI had run their rase
Then Nature discovered his blacke face;
But when an C and L had overcome him in fight,
He made him wash his face white and bright.
Then came XXXVI wythe greate riallte,
And made Blacke and white away to fle.
Me thought he was a Prince off honoure,
For he was all in Golden armoure,
And one his head a Crowne off Golde,
That for no riches it might be solde.
Which tyll I saw my harte was colde,
To think at length who should wyne the fielde
Tyll Blacke and White to Red dyd yelde;
Then hartely to God did I pray
That ever I saw that joyfull day. DJAFAR.

THE "BENEFIT OF CLERGY." The meaning of the phrase "benefit of clergy" is not, perhaps, very generally understood. The custom had its origin in those days of intellectual darkness when the state of letters was so low that any one found guilty in a court of justice of a crime which was punishable with death, if he could prove himself able to read a verse in a Latin Bible he was pardoned, as being a man of learning, and therefore likely to be useful to the State; but if he could not read he was sure to be hanged—"without benefit of clergy." This privilege, it is said, was granted to all offenses, excepting high treason and sacrilege, till after the year 1350. At first it was extended not only to the clergy, but to any person who could read, who, however, had to vow that he would enter into holy orders, but with the increase of learning this "benefit of clergy" was restricted by several acts of Parliament, and was finally abolished only so late as the reign of George IV.—*Glasgow Herald.*

"AGENT, ACTOR, OR DOER." A witty French traveler once observed: "Amsterdam bargains, Atherton conspires, Berlin meditates, Brussells argues, Dublin begs, Edinburg dreams, Frankfort counts, Geneva reads, Hamburg eats, Hanover sleeps, New York, operates, San Francisco grows, Constantinople bathes, Copenhagen dresses, Leipzig studies, Lisbon smiles, London yawns, Marseilles sings, Munich drinks, Naples sweats, Paris chats, St. Petersburg drinks tea, Venice loves, Vienna digests, Warsaw sighs, and Rome prays."

QUEER NAMES. Mr. Tollemache, the rector of South Wytham, in England, has his children named:

Lyulph Vdwallo Odin Nestor Lyonel Foedmag Hugh Erchenevyne Saxon Esa Cromwell Orma Nevill Dysart Plantagenet Tollemache-Tollemache.

Mabel Helminham Ethel Huntingtower Beatrice Blazonberrie Evangeline Tise de Loui de Arellane Plantagenet Toedmag Saxon Tollemache-Tollemache.

Lyonia Decima Veronica Eoyth Undine Cissa Hylda Rowena Ada Phyra Ursula Ysabel Blanche Lelias Dysart Plantagenet Tollemache-Tollemache.

LONGEST SENTENCE. Here is the longest correct sentence of "thats" which we have yet seen: "I assert that that, that that 'that,' that that that that person told me contained, implied, has been misunderstood." It is a string of nine "thats" which may be easily "parsed" by a bright pupil.—*Boston Journal of Education.*

ABBREVIATED NAME. The abbreviated name of a lake near Web-Mass, as appears on the maps is "Chaubunagungamaug." The full name is "Chargoggagoggmanchangagoggagungamaug."

TWO LATIN INSCRIPTIONS. (Vol. IV, p. 302.) I send herewith two Latin puzzles, one an inscription on a coin, on the other side of which was the name of Paulus under a human figure evidently intended for the apostle of that name. The second was inscribed upon a tomb in Holland, to the memory of John Van de Capellan:

1. Benedicite in excelsis Deo Domine de fontibus Israel ibi bini anima adolescentulus in mentis excessu.

2. Ut post bella policella de Capella Jacopo referetur deprecati fundatoris filio.

Cujus pater primus later fundi stater estat grandi precis.

GEO. R. HOWELL, Albany, N. Y.

Some one please translate the above and send to NOTES AND QUERIES.

CURIOSITIES OF THE DIGITS. The ten digits all used once each, can be placed in a fractional form to represent either of them. The following are specimens. I know there are other ways than these, and have no doubt, that every nomber up to 100 can be so represented. I will let those who are cnrious in such matters pursue the subject further.

(1) $\frac{62}{31} - \frac{970}{485} = 0$

(2) $\frac{62}{31} \times \frac{485}{970} = 1$

(3) $\frac{97062}{48531} = 2$

(4) $\frac{17469}{05823} = 3$

(5) $\frac{23184}{05796} = 4$

(6) $\frac{13485}{02697} = 5$

(7) $\frac{34182}{05697} = 6$

(8) $\frac{41832}{05976} = 7$

(9) $\frac{25496}{03187} = 8$

(10) $\frac{57429}{06381} = 9$

(11) $6\frac{30192}{7548} = 10$

(12) $59\frac{1}{2} + 40\frac{38}{76} = 100$

(13) $91\frac{5742}{0638} = 100$

Another little feature of the ten digits is as follows:

$$\frac{67389}{21450} = \pi = 3.1416+$$

T. P. STOWELL, Rochester, N. Y.

ERRATUM. (Vol. III, p. 213.) Our correspondent "WILMARTH" informs us that he wrote the name of *Wiliam T. Harris* in 17th line from top, instead of "Thomas Lake Harris."

QUESTIONS.

1. What is the difference, if any, between a Jew, Hebrew and an Israelite? JOHANNES.

2. What is the electrical theory of the universe? D. M. D.

3. What is the "key of death"? D. M. D.

4. Where is the river of natural ink, and how is it accounted for? D. M. D.

5. Who wrote the following lines, and when and where were they written?

"O thou Parnassus! whom I now survey;
Not in the frenzy of a dreamer's eye,
Not in the fabled landscape of a lay;
But soaring snow-clad through thy native sky,
In the wild pomp of mountain majesty,
What marvel that I essay to sing?"

M. O. WAGGONER, Toledo, O.

6. Why is the familiar tune "Old Hundred" so called?

STUDENT.

7. Where in the works of Hermes Trismegistus is found the quotation credited to him in Vol. III, p. 61. "God is a circle whose circumference is everywhere, and whose center is nowhere to be found."

WANT TO KNOW.

8. What is the law of the planets—called "Bayne's Law?"

BELGRADE.

9. Can any of your readers give the year copper cents and half cents were first and last coined, also, dates offirst coinage of "nickel" coppers, three, and five cent pieces? MOT.

10. Recently a body was exhumed, in a New Hampshire town, which had been buried some nine years. When digging it was found the body had become petrified and was as white marble. Would another body, buried in the same spot be likely to petrify?

G. O. U., Concord, N. H.

11. Who was Emma Jane Warboise the authoress of "Mr. Montmorency," "Emilia's Inheritance," and about a score of other charming books? ADMIRER.

12. Who is the author of "Hew to the line, let the chips fall where they may? XENOPHON.

13. Who wrote "I 've seen a bishop dance a reel; and a sinner fast and pray," etc.? XENOPHON.

14. Who is the author of these lines, and where found?

"These birds of Paradise but long to flee,
Back to their native mountains?

B. C. B.

Incidents and Reminiscences.

(Continued from NOTES AND QUERIES, Vol. II, pages 461—464.)

Mr. Charles J. Stratford, father of Dr. Henry K. Stratford, of Chicago, Illinois, some years before his death, compiled a collection of incidents relative to the city of Boston, Revolutionary War, etc., which are of much value as souvenirs of that period. Mr. Stratford was well connected, of great fidelity, and his statements need no other verification.

SUPPLEMENT TO PHILLIS WHEATLEY'S STORY. *Extract from the Transactions of the Massachusetts Historical Society, obtained from the New York Historical Antiquarian Society*, Sept. 1, 1866. "Phillis married on the 18th of August, 1771, and died in Boston on the 5th of December, 1784. Mr. John Wheatley was a tailor by occupation, lived in King street (now State street). His family consisted of himself and wife, whose name was Susannah, their son Nathaniel and daughter Mary. These children were twins, born May 4, 1743. Three other children born subsequently had died in their youth. Mrs. Wheatley died on the 3d of March, 1774, aged 65 years. Mr. Wheatley died 12th of March, 1770, aged 72 years."

"Some time after Phillis' return to Boston, her volume of Poems was offered for sale. The following advertisement appeared in the Boston *Gazette* of January 12, 1774:" (sic)

NOTICE.

"This day published (Adorned with an elegant Engraving of the Author.) Price 3*s*. 4*d*. Lawful Money, Bound. (Poems,) on various subjects,—(Religious and Moral,) By Phillis Wheatley. (Negro Girl.) (Sold by Murry Cox and Berry) at their Bookstore, King st., Boston. N. B.—The subscribers are requested to apply for their copies. A reprint from the London Edition by Barlow and Kennedy, Applegate, London, Eng., June 24, 1774." The English Edition was dedicated to the Right Honorable the Countess of Huntingdon; bears date, Boston, Mass., June 12, 1773.

WASHINGTON'S OBSEQUIES, Dec. 14, 1799. On this day the Father of our Country died. His funeral was solemnized in Boston, Mass., with great and impressive ceremonies, firing minute guns, tolling of bells, oration, procession and universal grief. My father attended the same, taking me with him. I was so young and small, and he so tall (over six feet) that he set me astride his shoulders, holding on to my feet, while the procession passed.

How vividly do I remember the arch of about twelve feet span, carried by two horsemen; each base of the arch resting on the pom-

mel of the saddle, and inscribed, as I afterward learned in history: "First in war, first in peace, and first in the hearts of his countrymen!" I just remember the lettering, probably too young to read. Next in my memory were the hearse and span of black horses, with black plumes, and on the coffin two crossed swords,—a three-cornered military hat just behind them. Then came the noble black war-horse, attired with military equipage led by a colored man in livery; then followed a small platform carriage with a Grecian urn, which I have since learned in ancient Grecian history was used to deposit the heart [ashes] of a renowned warrior in. This urn, then, was emblematical of containing the heart [or rather the ashes] of our great Deliverer. And here my memory fails of other objects; only that the sections of men and horsemen, too deep, reached from gutter to gutter. Mother told me that the day was one of great severity, and that nearly every one took cold, and it was denominated "the Washington Cold."

Hoops and Trails. About the year 1798–9 it was the fashion for ladies to wear a steel hoop sewed in the bottom of the dress, some three feet or more across. The lady had to throw it up with the heel and catch it with the hand, in order to elevate it edgewise behind, so as to glide into the pew side-ways, and sit down with the back of the hoop at the top of the their head. The elasticity of the hoop, however, at the present day, entirely obviates this difficulty. This style, if my memory serves me, was mostly worn by the middle-aged; inasmuch as there was another fashion which prevailed amongst the higher and older matrons of the day. It consisted of trails from three to four, and even to six feet in the hind breadth, tapering down to a point in form of a capital V. But the Dames of those days showed more good sense than those of the present century. They had trail-bearers to keep them off the ground; so tenacious were they of soiling those costly brocades; and this honor was a mark of distinction in any family for boy or girl. It was my good fortune to officiate for my Grandmother. I remember well her frequent admonitions; "Keep it off the bricks, Charley-boy;" "Keep it out of the dust, dear." O, it was different from the prodigal manner in which the silly women of the present day and age (1860–6) suffered their rich and costly dresses to sweep the sidewalks, licking up all manner of filth and dirt. As a certain Poet says:

"O Fashion, Fashion! foolish thing!
What into fashion will they bring?"

At parties the privilege above permitted the trail-bearer to be one of the guests, and of course, a partaker of the good things served upon those occasions.

Yellow Fever, 1799–1800. Doubtless there are many still living who remember as I do when this scourge of the human family visited Boston, Mass. I will relate a few of the incidents still fresh in my

memory; that of barrels of tar and rosin being burnt in all the public squares; also hogsheads of tobacco to fumigate the town, and a little bag of camphor pinned inside my bosom; also, the dead-cart going round with tarred sheets to wrap the bodies in, and the red death-flag hung out of the window. Grandmother declared (so mother said) that she would not stir till it came into High street. Soon she heard that Mrs. Coulton of Purchase street was dead; next, Mr. Rawson the trumpeter, living nearly opposite, was also dead. Soon the dead-cart arrived. I was standing outside the gate, curious to see all the movements. I saw the cart back up under the chamber-window, a plank set up from the cart, and the huge body of Rawson sliding down into the cart. Mother said the manner of rolling was: "Once over, ends folded in head and feet, and then over and over until all the sheet was taken up; this was all the coffin the dead received." The graves were nine feet deep, and received three corpses, one on top of each other.

Now came the exodus. Grandmother's silver consisting of a tankard, creamer, sugar-bowl, the large and small spoons of both families, were packed into a candle-box and buried under the locust-tree in the little front yard. I remember getting into the public hack and leaving for Weston, to her brother Colonel Thomas Marshall's; till the epidemic abated sufficiently to warrant her return.

POWDERED HAIR, 1801. In connection with other incidents, I will relate one which mother told me, actually transpired at church. It was the custom of those days to powder the hair with a composition called *Pounce*—a white powder variously scented, as the present practice with cologne. It was used by all the males from childhood up to extreme old age. On a certain Sabbath, while at church, in the square pew, we three boys were all there, Daniel and Henry sitting each side of grandmother, and myself with mother. This brought me opposite the boys. I observed they were powdered, and not recollecting having been served, lapped my hand upon my head twice in succession, first in front and then behind. Thus becoming assured I was minus the powder, exclaimed aloud: "Marm, I ha'n't been powdered!" "Hush, hush!" said she, much confused.

PUBLIC CASTIGATION AND HOMICIDE, 1802. If I am not mistaken in the date I must have been about seven or eight years old. I had obtained leave after school to take dinner at Aunt Ann and Mary Marshall's in Congress street. Just before I got to Congress street, nearly opposite John Kuhn's tailor shop, my attention was drawn toward Kuhn's, seeing a man rattaning another. Just then "bang" went a pistol, and down went a man. The parties were both lawyers. James T. Austin and Thomas O. Selfridge. In the political cant of those times, the former was a Jacobin, the other a Federalist. Honestus Austin, (nicknamed "Old-hone") father of James, edited *The*

Independent Chronicle, and Benjamin Russell, *The Columbian Centinel*. All the parties were rabid politicians. Selfridge published a sarcastic article. Young Austin read it, fired up, went to a cane-shop, and bought a rattan, saying: "This is for Tom. O. Selfridge's back." It soon got to Selfridge's ears, and he goes and buys a pistol and gives out that he went armed. They met as above stated. Austin asked Selfridge if he was the author of the scurrilous article in yesterday's *Centinel*. Being answered in the affirmative, he commenced flagellating. Selfridge knowing the law backed up against the brick wall; Austin following up close and chastising severely. Selfridge says: "I can go no further; this in law is my castle," and fired, killing him instantly. These facts I obtained from the printed trial, loaned to me in 1822. Austin's body was carried into the Post-office, and a carriage ordered. I climbed up on the hind wheel, and got sight of it through the open window. Just then the driver ordered me down, and I departed. Afterward I heard a boy say in the street that Selfridge had gone clear.

PUBLIC WHIPPING, 1804. I witnessed three exhibitions of this relic of barbarism in my youth; one in State street, head of Congress street, head of West street. The offenses for whipping were, I suppose, all those crimes this side of murder, adultery, rape and highway robbery, such as drunkenness, larceny, burglary, desecration of the Sabbath, keeping houses of ill-fame, etc. The structure was of a peculiar kind, consisting of a frame, say twelve feet square; the post came up above the floor three feet to form a railing; the under part served as a cage for the prisoners, it being slatted round. A flight of steps leading to the platform. A post ran up in the centre some twenty feet. Now this structure served a fourfold purpose, namely: to stand in the pillory; to sit in the stocks; to be tied up to the post and whipped, receiving "forty stripes save one;" and last, though not least, to be hung from the cross-piece.

At one of these public whippings there were fourteen men and women. One man was made to go up a ladder to the top of the post and sit astride the cross-piece two hours, with a hangman's rope round his neck, while the populace pelted him with rotten eggs. A woman stood in the pillory, and one young woman [received] twenty lashes save one. The remainder were all whipped. All the whipping was on the bare back; and the cat-o'-nine-tails, so called, had nine strands of cod-line, and each strand had nine knots in it. The strands were about ten inches long, made fast to a single line about ten inches long. I had this description from a man-of-war's man.

TEST OF RELIGIOUS PRINCIPLES, 1804. By profession, grandmother Wallcot was a rigid Calvinist, and worshipped at the Federal street church. Dr. Channing, successor to Dr. Popkins, commenced his heterodoxy first in his prayers; then by a few unsuspecting hints; and

at last promulgated the doctrine of Socinianism outright. This was too much for her orthodoxy; and coming home, she said to mother:

"Well, Lucy, Dr. Channing has sawed off his log."

"How so?" said mother.

"Why, you know I have said the Doctor has been laboring and laboring at something that I could not decipher. But at last, he has explained it all, by plumply denying the Divinity of his Saviour." "O, O, O," she exclaimed in the apparent anguish of her pious soul, and took down Dr. Watt's *Glory on Christ* and sought relief. She was a great Biblical reader. The Bible was her constant companion, in connection with the commentaries, essays and several theological authors, on all the great fundamental doctrines of these high Calvinistic and Hopkinsian times. She was constantly receiving calls from several Divines of the city, as also from the same class of strong-minded church-members, who felt it a privilege to pass an hour with so devout a woman. She piously believed and warmly contended for the doctrine of divine decrees, that of particular election, total depravity, the special influences of the spirit of God in regeneration, justification by faith alone, and the preservaiton of the saints. She even went so far as to believe infant baptism a saving ordinance.

My honored mother, to whom I am indebted for these particulars, told me, in connection with the above tenets comprising her belief, that in her rigidness, she said to her in regard to an unbaptised infant which she buried, if she did her duty she would disinter it and have its remains sprinkled. I trust, however, that so monstrous a doctrine has long since exploded.

In view of the above strong and extraordinary faith of my estimable grandmother, if she erred, I should rather err with her in support of most of these principles, than to fall into the schismatic path of Socinianism.

WAR-HORSE, 1809. Speaking of the war-horse in the procession of Washington's funeral calls to mind one I used to see almost every Sabbath owned by Gen. Williams of Roxbury, Mass., given to him by Washington—a favor he granted to all his generals at the close of the war. Gen. Williams used to ride him to church. Boylike, I used to stand there to see him ride up and say: "Halt!" The horse would stop as if shot. After the service the boy would have him there, and when the general had remounted, he would say "forward!" and he [the horse] would start as if struck behind. The horse was forty years old; from 1783 the year of peace to 1810 is twenty-seven years; consequently the horse was thirteen years old when he entered the army. How much longer he lived I am unable to say. The oldest horse I ever heard or read of was forty-five.

WAR OF 1812 (Chesapeake). In the year 1813 I was detailed to repair the forts in Boston Harbor. I was an eye-witness to the naval

engagement in the outer harbor between the U. S. Frigate Chesapeake mounting 44 guns, commanded by Captain James Lawrence (who was killed), and the British ships of war, Shannon and Tenedos,—one of 36 and the other of 44 guns. The Chesapeake was captured. She had a raw crew, had just completed her complement, and they were undisciplined. If she had been manned with the crew of Old Ironsides (the Constitution), probably they would have been brought into port; for it took Commander Hull with the Constitution but forty-four minutes to send her (the Guerriere) to the bottom, and the captured Java of as many guns in thirty minutes; and he was ready for action again in less time, fearing the cannonading might direct the enemy to the scene of action.

Obliterated Burial Grounds, 1813. This year I commenced business in Boston, Mass. Meeting Uncle Thomas Wallcot one day on the Common, and while standing on the elevation of land just beyond the Great Tree, looking across the Back Bay to West Cambridge, talking over Revolutionary events:—"here Washington rode from the Cambridge Army to Dorchester Heights several times in one night and completed those breastworks that remain to this day, which works I helped repair in 1813. Among other things he related to me was this: looking down on the lands before us, bordering on Charles street, he said that when Washington's army was at Cambridge, the hospital was on the Boston side; that he was detailed as one of the officials of the hospital, and had superintended the burial of the dead from the hospital in those low grounds on the Common.

This fact, I presume, is known but by few, if any, but myself, to this time, (1866), as the knowledge of it was wholly circumstantial; also, [from] the fact that the actors of those eventful times have nearly all passed off the stage of life. On a recent visit to Boston, in 1865, in company with my daughter and grand-daughter, on the same elevation of land, I called their attention to the same facts and locality.

British Stamp-office and the Liberty Pole, 1818. At another time, while we were walking down Federal street he stopped directly in front of the old Boston Theatre, corner of Franklin street and opposite Dr. Channing's church, and says:

"Charles, you see the mouth of that common sewer; well, formerly, when I was a boy I used to catch smelts there,. This was the head of a creek that made up from tide-water. Its mouth was at Liberty square." At Milk street we walked down to the Square, and arriving at the Liberty-pole, he says: "I want to tell you about this pole."

Exactly at this spot stood the famous British Stamp Office, with the duty of two pence per pound on tea among the obnoxious things of those days. "Here," said he, "was the wharf, and the part of the office rested on the top-log, and stood over the dock, supported by

two posts. As matters grew warmer, a party of whigs rowed up in a boat underneath, sawed off the posts, and at ebb-tide pushed it overboard, and attaching a line towed it out in the channel, sent it down stream. It went out to sea, and was never heard from after. When the war ended, we raised a Liberty Pole on the spot, and it has ever been revered, and I hope it will be," said he, "to the latest posterity."

POLITICS, 1841. The reader can perceive by several of the foregoing incidents that my progenitors were all decided patriots and lovers of their country, and having taken pains to instil those principles into their descendants, it is not strange that on arriving at my majority which gave me the right of suffrage. I should not be at a loss how to exercise that boon. In 1816 I came in possession of this inestimable privilege. I went proudly to the polls and voted the Federal ticket. Afterward this party assumed the appellation of Whig, and subsequently that of Republican; for in essence and principle they are synonymous. Thus, through all the multifarious phases and revolutions of party strife, I never swerved from the pure Republican principles of the Revolution, taught and instilled into my nature by my patriotic mother and Uncle Thomas Walcott.

I had voted at all the Presidential elections up to that of Gen. William H. Harrison in 1840 (for whom I named my last child). I failed in that because I lived in Rhode Island; there primogeniture and landed qualifications were the prerequisites of suffrage. At this time the Dorr War came up, based on free suffrage, etc. I joined them. The ostensible purpose of the Dorr party was to upset the then existing charter of King Charles II. of England, which still gave laws to Rhode Island; they never having adopted a written Constitution, as had the other States of the Union. The seat of war was at the polls, and there I fought with all my might for free suffrage and a written Constitution. We obtained it. For this deed I lost my situation in business.

ANCESTRAL NAME OF WALLCOT. In the attempted overturn of some one of the dynasties in England, a certain family who took sides against the then reigning house, after the troubles were over, exiled themselves for a term of years, and then returned to their native land on an opposite part of the Island of Great Britain in a state of destitution; their large estate being confiscated and it being penal for them to return. They had learned the business of basket-making in Holland when they fled. In the vicinity of their present location there grew plenty of water-willows. These served them for material. In the same vicinity was an old dilapidated Fortress and Tower. Against the *wall* of the Fortress they erected a rude *Cot*; and here they abode, working at their craft, disposing of their wares at a market town near by. Here they remained for years without a name; for

they were very reticent as regards this particular. The neighbors would ask each other:

"Where are you going?"

"Over to the Wall."

And, again: "Where from?"

"The Cot."

Finally the people conjoined the two nouns together, and ever afterward they accepted the appellation, and were known as the "family of *Wallcots*." There are, however, a great diversity of names under this head, viz: Walcut, Wallcut, Wallcutt, Wolcut, Woolcut, and ours—WALLCOT.

But Heraldry settles the point as relates to us. Mother tells me that four brothers came over from England. One settled in Massachusetts, another in Connecticut, and a third in Rhode Island—no account of the fourth.

Uncle Thomas Wallcot told me in 1817, that he made a journey to Cumberland, R. I., to see that branch of the family, and found them a very thrifty people and very ingenious mechanics. Mr. Wallcot had invented a cut-nail machine—the first ever invented in the world, as all imported nails were wrought by hand. Uncle Thomas said the hammer that headed the nails, had a "W" on it for *Wallcot*. He brought home some samples of them with this initial on the head in 1855.

My son Richard hired out to a doctor in Wrentham, Mass., a border-town to Rhode Island, and joining to the town of Cumberland, where Mr. Wallcot lived. The nails in the doctor's house were all stamped "W." This was told me by my son, which coincides with Uncle's relation of the matter.

Ex-Governor Wallcot [Wolcott] of Connecticut is of this stock. I am not aware how he spells his name, I should not be surprised to learn the same misspelling in his line. Even our cousin Robert Wallcot of Boston in giving me several data, amongst others respecting his father's and mother's deaths, spelled it Wallcut. I was with him only a few minutes with Mrs. Shepherd at his office, else I should have conversed with him about it.

I am both spoken and written to as Mr. Stratton, Stanford, Sandford, Stamford, Stafford and Spafford. I recollect hearing my younger brother say, some forty years ago, that he travelled out of his way some miles, to see a Mr. Stratford, but lost his labor in one of the above names.

KING'S CHAPEL, BOSTON. At the termination of the war in 1783, very many pious and patriotic persons had left the town in consequence of Lord Howe's taking possession of it. At the return of peace, many came back, of whom numbers were Congregationalists, and were members of the Old South Church. That having been stripped of its pews by Howe's orders and converted into a riding school, the question arose: "Where shall we worship? The British

have destroyed our pews and mutilated our house." A shrewd man among them answered :

"The Tories have all gone to England ; let us go and take possession of King's Chapel."

This proposition was acceded to, and they worshipped in it until they could refit the Old South. A part of the congregation remained in it in order as I suppose to keep out the Episcopalians, whom they bitterly hated ; and the remainder went over to the old South.

In process of time, they of the King's Chapel became through the teachings of Dr. Freeman, Unitarian. For some reason which I am unable to give, they adopted the Prayer-book which they found in the Chapel, omitting the prayer for the King, Royal Family, Prince Regent, Parliament, and the Gunpowder Plot. But after they embraced Unitarianism, they reprinted a new edition of the prayer-book, striking out the Doctrines of the Trinity.

Belonging to the Episcopal Church myself, and happening to attend a Congregational service on a certain time, the clergyman took occasion to say that he had seen it stated that the denomination of Congregationalists was the hot-bed of Unitarianism. This he denied, inasmuch as there was one in Boston which emanated from the Episcopal church, viz: King's Chapel.

Now, I submit it to the candor of the reader, to draw his own conclusions from the above statement which I obtain from ecclesiastical and civil history, which denomination in question produced and established Unitarian principles in King's Chapel, Boston, Massachusetts? I have yet to learn that either the Episcopal, Baptist, or Methodist denominations have ever produced this Heterodoxy.

Boston first took the lead in promulgating the doctrine of Unitarianism, in the persons of Drs. Channing and Freeman; and it is a stubborn fact that Boston was long since dubbed " the Unitarian City."

They were so successful in disseminating their principles, that they actually overthrew the foundations of Cambridge University, whose founders were Trinitarians ; and to this day, Unitarian principles have the ascendency in the Faculty of Harvard College.

I will mention another fact in the premises, to wit : I have seen it stated in some of the religious journals of the day, that it had been a common question when a Congregational society undertook the erection of a house of worship to ask, how long before the Unitarians would have it? because it had become notorious that the Congregationalists built most of the Unitarian houses of worship. Reader, do you ask how this was done? I'll tell you. Unitarians buy pews in the new house, and occasionally attend, but let out the pew to other Unitarians. One makes it a point to proselyte, and they in turn to proselyte other pew-holders, and on all occasions of sale, to buy up

the pews, as so many votes. Now, they very modestly ask the Trustees the use of the pulpit for one of their popular preachers. This is at first objected to, but finally reluctantly conceded on the ground of courtesy; and as the requests become more frequent the compliance is made more reluctantly, and finally refused.

Now comes the tug of war. The Unitarians ask: "Who owns this house?"

"We," say the Congregationalists.

"No," say the Unitarians; "and we cannot sit any longer under the doctrines set forth here, and shall insist that a Unitarian pastor be settled forthwith."

A meeting of the pew-holders is held, and they find to their great surprise, that the Congregationalists are in the minority. It follows they are sold [out]; and the edifice and all appertaining thereto are swept from them, as far as having any control in its management is concerned. The consequence is, they readily sell their pews and build again.

I have been prompted to relate these facts to counteract the statement alluded to by the Reverend gentleman in question, Timothy Taylor of Slaterville, R. I.

GREAT TOTAL ECLIPSE OF THE SUN, 1806. Being a witness of the eclipse in the above year [1806], and residing in a rural district (Brighton, six miles from Boston, Massachusetts), my opportunities for a far more extensive observation were greater than if I had been in the city.

Although it was 60 years ago this year, (1866), every occurrence that came under my observation at that non-age (standing in my eleventh year) presents itself to my memory as vividly as if the phenomenon was of but yesterday's occurrence.

In regard to the exact time of day it occurred I am somewhat at a loss to define; but from the fact that the house stood exactly North and South, the noon-mark at the kitchen door was twelve o'clock, when the door-casing cast no shadow. The gentleman with whom I lived with, Rev. John Foster, D. D., was busy smoking pieces of glass for the children and his wife's use. He ordered me to get the large rinsing-tub, which he set up against the south-side of the house close to the kitchen-door, at an angle of forty-five degrees, and told me to pour in clear water till it ran over the front edge. The water when perfectly still became a perfect mirror. From this fact I should think the eclipse occurred something near eleven o'clock; I well remember standing on an angle in front of the tub beholding the first commencement of the obscuration, and then at intervals, up to total darkness.

After these preliminaries were all attended to, about nine o'clock, I was sent away on an errand on horseback. Coming home I overtook a boarder, a Latin student of the family, about a mile from home on

the back of a restive colt that appeared to scent the approaching darkness, prancing, pawing and snorting, to the great terror of his rider.

"Very dark, Charles," said he, "I believe my sorrel is actually afraid of this sudden change. Will you take sorrel and let me have Ranger?" We both dismounted; he holding the horses while I shifted the saddle, as I was "bare-back." He mounted; and I was on sorrel's back before he [the colt] knew it. With a smart cut of the cowhide under his flank he had something else to think of besides the eclipse. I was in my glory. He jumped his length, and ran the best he knew for the tavern where he boarded.

I hastened home, and Mr. Thorndyke's son arrived. On taking Ranger to the barn he showed signs of fear, stepping into the stable with a snort; and after he was tied, snorting again. And here I will remark, it is what he never did before.

When I first got to the barn, old Chanticleer was gallanting his six wives (hens) to roost. In they went to the roost; he flapped his wings and crowed as usual. The weather was calm and perfectly serene; not a breath of air perceptible, not a note from the birds,—the stars were out in full brilliancy.

Silence reigned. It was like the "darkness of Egypt"—to be felt. The atmospheric condition of the scene is beyond description. The blending of the dark shadows of the fading light was, as I view it, of that mixture that human pen or pencil could not portray. It called to mindwhat I have often thought, namely: who can paint the rainbow with its seven colors?

Here is an extract from the LaCrosse *Republican*:

"At a gathering of Old-Folks at the residence of his son-in-law, Alexander Shepard, Esq., given by Mrs Shepard in honor of both the natal and nuptial days of her honored father, Charles J. Stratford, residing with them—the former occurred on August 13, 1795, the latter on August 13, 1820—there were present twenty-one persons, male and female. Their respective ages in the aggregate amounted to 1138 years. The average age was a fraction over 54 years. This may look low in point of old age; but it must be remembered the West is in its youth; and few go there but the young; and mind the aged people have not as yet grown old here, but are here as emigrants, both from Europe and the States, as will appear from the following statistics: The States and countries represented on this interesting occasion, the first of the kind in our city, were as follows: New York, 6; Pennsylvania, 3; Connecticut, 2; Massachusetts, 2; New Hampshire, 4; Maryland, 2; England; 1 Switzerland, 1. Oldest person, 75; youngest person, 46.

Tea was served, agreeable to custom forty-five years ago in Boston. The best of feelings prevailed, and all seemed to have renewed their age; probably in part from the exhilarating effects of the beverage."

New Books, Pamphlets, etc., Received.

A Reformed Alphabet of the English Language. By Dr. J. P. Grumwell, Damascus, Ohio. Enterprise Print, Brighton, Ia.

This is a little pamphlet opening with a brief history of the science and development of language from its origin, and especial attention is paid to the deficiencies of our own, the latest, most complex, and widest diffused and used. On account of its present and future importance it sadly needs reforming, as all pupils and teachers will attest. The author advocates the dropping of some letters now employed, and the substituting of others, as well as for certain sounds, mostly a combination of h with some other letter. He proposes several entirely new characters, mostly inverted letters of some now used. New names are also bestowed on more or less of the symbols employed. They are comprehensively presented by tables.

Non Resident Instuctions. Post Graduate Lessons in Christian Spiritual Science. Price 20 Cents. By Prof. J. A. Swarts, President of the Spiritual Science University and editor and publisher of *The Metnal Science Magazine*, Chicago. Small pamphlet.

The plan is after that of the Chautauqua and other courses and aims to graduate students with legally recognized diplomas for $25.00 if they can correctly answer 125 out of 144 questions.

Question Book for Spirit Healing Formula. Pamphlet of 16 pages like the foregoing. Same author and publisher.

The 144 questions, in 12 chapters, if mastered, will give any one a good idea of this new art of healing without drugs, which has accomplished some wonderful results recently.

The Spirit Healing Formula and Text Book. Same author and publisher. Leatherette, red edges, fine paper, 54 pages. Price $3.00 to those of any school, $5.00 to others. Amount refunded to graduates.

The fundamental principles, the relation of mind, matter and spirit, the methods of treatment, silent and audible, forms of prayer, practical directions how to treat patients, the defects of medical science, admitted by eminent authority, the superiority of the new, are very tersely stated in this brief book.

Directory. The Bond Street Congregational Church, Toronto, Ont. Rev. Joseph Wild, D. D., pastor. Pamphlet, 38 pages. Red line covers.

Contains a view of the church, a miniature cathedral, list of officers, the services, institutions, constitution, church roll of over 1,200 and seat holders and adherents of about the same number.

SONGS OF THE SANCTUARY. Compiled for special services in the previously mentioned church. Contains about 100 hymns and more than that number of pages. Flexible covers. Words only.

PATRICK HENRY'S RIDE. A Baptist Legend, a Story of Colonial Days. By Mrs. Clara B. Heath. Printed by John B. Clarke, Manchester, N. H. Square. Paper covers. Blue and gold.

Another fine production by this meritorious authoress. It should take its place with the historic rides of Paul Revere, Sheridan and others. It concerns the trial of three Baptist clergymen in Virginia for alleged unlawful preaching, just before the Revolution, whom the famous Patrick Henry rode 60 miles, unsolicited, to defend, and arrived just in time to save them from a long imprisonment.

HOW TO TEACH NATURAL SCIENCE IN PUBLIC SCHOOLS. School Room Classics, XI. W. T. Harris, LL. D. Forty pages. Price 15 cents. C. W. Bardeen, publisher, Syracuse, N. Y.

It has been printed several times but not separately till now. The author was formerly superintendent of schools in St. Louis. It has a detailed course of instruction for eight years or grades, divided into quarters, and contains much valuable matter.

ALATYPES, OR STENOTYPOGRAPHY. A System of Condensed Printing, together with the Elements of Alagraphy or Syllabic Shorthand. By Henry H. Brown, Battle Creek, Mich.

Another attempt, in a small pamphlet, to simplify language and the types used in printing it, most of the previous attempts having been devoted to the former only, although the other needs it also. By discarding, adding, clipping, inverting, and making small new characters on a simple but comprehensive plan, so that, in many cases, a syllable is represented by a single small sign, without much trouble, ordinary type could be made available in many of these proposed improvements, and writing could be done much faster and briefer.

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THE SECRET SYMBOLS OF THE ROSICRUCIANS of the 16th and 17th centuries, copied and translated from an old German MS., by Franz Hartmann, M. D., to be published this month (November, 1887), by Occult Publishing Co., Boston, Mass. The 26 plates are to be colored by hand, thus duplicating the originals which Dr. Hartmann secured during his researches among ancient MSS. and occult works in Germany. Price, $6,00 a copy. Specimen page showing a colored plate sent free on application.

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Volume I NOTES AND QUERIES, July, 1882 to February, 1884, 20 Nos. will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Inter-Ocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop," for 1879, published at the same office. Or, either Vol. II, March, 1884, to December, 1885; or, Vol. III, January, 1886, to December, 1886, will be given if any one so desires.

ORGANIC PHILOSOPHY, OR MAN'S TRUE PLACE IN NATURE. Vol. I, Epicosmology, pp. XVI+899. Vol. II, Outlines of Ontology, pp. VIII+455. Vol. IV, Collective Biology and Sociology, pp. VIII+436+XV. By Hugh Doherty. London, 1871. Trübner & Co.

SECRET OF HEGEL. By James Hutchinson Sterling. London.

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NOV 29 1887

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HARVARD
NOV 29 1887

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*If Jupiter were to speak, he would speak as Plato did.*"—CICERO.

VOL. IV. DECEMBER, 1887 No. 12.

QUESTIONS AND ANSWERS.

"YE SWANS OF STRYMON." (Vol. IV, p. 396.) Who is the author of, and where found, the following : S. C. G.

"Ye swans of Strymon, in loud notes complain,
Pensive, yet sweet, and droop the sickly wing,
As when your own sad elegy ye sing."

In Fawkes' translation of Moschus, a Greek poet who flourished about 270 B. C., in an elegy on the death of Bion, Idyllium III, commencing with line 21, is found the following lines :

"Begin, Sicilian muse, the mournful strain,
Ye swans of Strymon in loud notes complain," etc.

That the ancients believed that the swan sang in a musical strain while in its death-throes, is absolutely certain. By quoting a few of the many ancient (and also some modern) authors, we are led to believe that this was the prevailing opinion. The swan never displayed its musical qualities until its death approached.

De Rerum Natura, Book IV, commencing with line 556, we have:

"Nor are the figures of the seeds alike,
Which form the grave and murm'ring trumpet strike,
To those of dying swans, whose latest breath,
In mournful strains lament approaching death."

Emily says, " I will play the swan and die in music." (Othello v, 2.)

" What is that, mother ?
The swan my love.
He is floating down from his native grove,
No loved one now, no nestling nigh;
He is floating down by himself to die;
Death darkens his eye, and unplumes his wings
Yet the sweetest song is the last he sings;
Live so, my love, that when death shall come,
Swan-like and sweet it shall waft thee home." DR. G. DOANE.

Lucretius' *De Rerum Natura*, Book, IV, line 909 :

" Thus dying swans, though short yet tuneful voice,
Is more delightful, than a world of noise."

Of the swan (*Cygnus Olor*), Ermen says : " This bird, when wounded, pours forth its last breath in notes most beautiful, clear and loud." (Travels in Siberia, Vol. II).

Mr. Nicol says of the *Cygnus Musicus*, that its tones resemble the violin, but somewhat higher. Each note occurs after a long interval, and that the singing of the swan in Iceland indicates a thaw, hence one of its great charms. (E. Cobham Brewer's Dictionary of Phrase and Fable, p. 866.)

The *Cygnus Olor* in its wild state is found in the eastern part of Europe and in Asia. It is known to live for at least fifty years. It is an extremely beautiful bird, when seen swimming with wings partially elevated, as if to catch the wind, and finely curving neck. The ancients call the swan the bird of Apollo, or of Orpheus, and ascribe to it remarkable musical powers, which it was supposed to exercise particularly when its death approached. (Chambers' Dict. of Universal Knowledge, Vol. IX, p. 233.)

The swallow being an importunate chattering bird represents the ignorant; but the swan who never sings till he feels his death approaching, seems by that to foresee that there is some good in death. (Cicero in Tufcul I.)

" Place me on Sunium's marble steep,
Where nothing, save the waves and I,
May hear our mutual murmurs sweep;
There, swan-like let me sing and die."
(Byron's Don Juan, Canto III, Stanza 86.)

" Can pies contend with nightingales? The owl
With swans? but you love discord at your soul."
(Fawkes' Translation of Theocritus, Idyllium V, lines 145-6.)

" When shall the swan her death note singing,
Sleep with wings in darkness furled?
When will heaven, its sweet bell ringing,
Call my spirit from this stormy world?"
(Moore's Irish Melodies, Song of Fionnuala.)

P. M. C., Manchester, N. H.

"THE PATH BY WHICH TO DEITY WE CLIMB." (Vol. IV, p. 396.) Give name of author, and poem, from whom was taken the following lines found in the preface to the "Divine Pymander" by Hermes Trismegistus—the P. B. Randolph edition. S. C. G.

"The path by which to Deity we climb
Is arduous, rough, ineffable, sublime;
And the strong, massive gates through which we pass,
In our first course, are bound with chains of brass.
Those men the first, who, of Egyptian birth,
Drank the fair waters of Nilotic earth,
Disclosed by actions infinite the road,
And many paths to God, Phœnicia showed;
This road the Assyrian pointed out to view,
And this the Lydian and the Chaldean knew."

This was said to be an oracular utterance of the Klarion Apollo, and is found in Eusebius. A literal rendering would be about as follows:

"The Way to the Blessed ones is very rough and difficult; the first approaches to it are by the two-leaved gates set in brass; the paths are by the nature of things ineffable, which the first of mortals, they who drink the delicious waters of the Nilotic land show forth by unceasing action. The Phœnicians, the Assyrians, the Lydians, and the race of Hebrews also, taught the Ways of the Blessed ones."

Thomas Taylor, the first translator of the Platonic writings into English, rendered the words into verse as the questioner has quoted it, substituting *Chaldeans* for "Hebrews." He believed that Aristotoblus or Eusebius himself had tampered with the text, and that Chaldeans was the original word used. This is more than probable. The Chaldeans were a very ancient people, originally of Akkadian origin, skilled in astral lore and arcane learning; while the Hebrews were far more recent and totally unqualified to be classed with enlightened nations like the Lydians, Egyptians, and Assyrians. The questioner hardly need to be told that the Path of the Blessed Ones means exoterically the orbits of the fixed stars or superior gods, and esoterically the "Way of Holiness," which no impure being can walk upon or ever find. Hence, it is the way from the world of sense to the higher region of spirituality and intelligence, and is entered by the "two-leaved gates." Thus, as in death, a person having once passed through these, he can never return to the common world-life as he was before. The woman once a wife is no more a maid.

A. W.

THE MIRACLE AT CANA IN GALILEE. (Vol. I, p. 6.) I came across the full verse from Crashaw, from which the two lines about the blushing water was taken. It ought to settle the dispute about authorship. The verse appears in a life of Crashaw in a biographical work of four volumes called the " English Nation." I copy both the Latin original and the translation :

" Undæ rubor vestris et non sua purpura lymphis;
Quæ rosa mirantes tam nova mutat aquas ?
Numen (convivæ) præsens agnoscite numen !
Nympha pudica Deum vidit et erubuit."

" Whence the crystal's strange impurpled dye ?
Why with new and rosy redness flushed ?
Remember, friends, the Deity was by ;
The conscious water saw its God and blushed."

N. B. WEBSTER, Norfolk, Va.

THE FIRST BLACKBORAD FOR PURPOSES OF INSTRUCTION. (Vol. IV, p. 396.) Can you tell me if it is correct that the first blackboard for purposes of instruction was made by Claudius Crozet, one of Napoleon's officers from Wagram to Waterloo, and afterwards teacher of mathematics at West Point, about 1816 ? W. A. WOOD.

I was associated with Col. Crozet in teaching in the Richmond, Va., Academy, in 1847–48, and had the fact about the blackboard from his own lips, as stated. It was mentioned in one of Commissioner Barnard's early Educational Reports. N. B. WEBSTER.

MISQUOTATIONS OF THE SCRIPTURES. (Vol. IV, p. 385.) To your " misquotations " you may add the following :

" God out of Christ is a consuming fire." The genuine passage is : " For our God *is* a consuming fire." (Heb. XII, 29).

The following used to be much quoted : " If ye die in your sins, whether I go ye cannot come." John VIII, 21 reads : " Then said Jesus again unto them, 'I go my way, and ye shall seek me, and shall die in your sins ; whither I go, ye cannot come." A. W.

CŒUR DE LION, JACQUES DE MOLAY, HUGH DE PAYENS. (Vol. IV, p. 395.) Who were these persons from whom Masonic bodies are often named ? CRAFTSMAN.

Cœur de Lion was a name of Richard I of England who fought in the Crusades. Jacques de Molay was a Grand Master of the Knights Templar, and was tortured and put to death by Philipe le Bell (IV) of France. I do not remember Hugh de Payens, but think he was another of the Knights Templar. A. W.

GOLD, OR GOLDEN. (Vol. IV, p. 395.) Why do not people say "golden chain," "golden dollar," as they say "golden rule," "golden number," etc., instead of "gold chain," "gold dollar," etc. ?

G. S. CLARK.

Dollars and chains are made of gold, but rules and numbers referred to are not made of metals. N. B. WEBSTER.

THE CURVE CALLED BRACHYSTOCHRONE. (Vol. IV, p. 395.) What is the "brachystochrone," from which it is proved that the quickest time between two points is a curve rather than a straight line ?

G. S. CLARK.

The brachystochrone or *curve* of swiftest descent is the *cycloid*, but it is *not* a path of swifter or quicker descent than a *perpendicular*. I think one of Dr. Steele's books errs in speaking of this curve.

N. B. WEBSTER.

The brachystochrone is the name by which John Bernoulli gave to his celebrated problem of the "Curve of quickest descent"; that is

"To find the curve along which a body would descend from a given point A, to another given point B, both in the same vertical plane, in the shortest time possible."

At the first view of this problem, it would seem that a straight line, as it is the shortest path from one point to another, must really be the line of swiftest descent; but this has been demonstrated not to be so, for when we consider that in a concave curve, described from one point to another, the moving body descends at first in a direction approaching more to a perpendicular, and consequently acquires a greater velocity, than it would down an incline plane; this greater velocity is to be set against the length of the path, which may cause the body to arrive at the point B sooner through the curve than by the incline plane. Metaphysics alone cannot solve the question. In fact, it requires the utmost accuracy of mathematical investigation and calculation, and proves that the path required is a curve called a *cycloid*, inverted. A cycloid is a curve which would be generated in space by a point in the circumference of a wheel rolling upon a plane. The starting is at the tangent of the wheel with the plane, and the cycloid will be generated by one revolution of the wheel.

The brachystochrone, like the gyroscope, the asymptote the pelecoid, and other problems, is a paradox.

THE PLEIADES. (Vol. IV, p. 401.) What are the Pleiades and why so called? J. J. J.

The *Pleiades* according to Fabricius, were seven poets, who received their name from their number; they flourished in the age of Philadelphus Ptolemy. Their names were Apollonius Rhodius, Aratus, Callimachus, Lycophron, Nicander, Philicus or Homer the Younger, and Theocricus.

The literary Pleiades of Charlemagne were Alcuin (called Albinus), Angilbert (called Homer), Adelard (called Augustus), Riculfe (called Damætas), Charlemagne (called David), Varnefrid, and Eginhard.

The first French Pleiades (sixth century) were Ronsard, Dorat, Du Bellay, Remi-Belleau, Jodelle, Baïf, and Thiard.

The second French Pleiades (seventh century) were seven contemporary poets in the reign of Louis XIII, inferior to the first Pleiades. Their names were Commire, Duperier, Larne, Menage, Petit, Rapin, and Santeuil.

Anthon says the name Pleiades was given to seven ancient tragic writers. Who were they? THOMAS T.

THE PLEIADES. (Vol. IV, p. 401.) It is stated in the article on the Pleiades, "Merope was the only one who married a mortal, and on that account her star is dim among her sisters." Please state the names of those they married. HELEN.

According to Anthon, "seven of the daughters of Atlas and Pleione" married as follows: Alcyone married Neptune and bore Hyrieus; Celæno married Neptune and bore Lycus; Electra married Jupiter and bore Jason and Dardanus; Maia married Jupiter and bore Mercury; Sterope married Mars and bore Œnomaus; Tayegta married Jupiter and bore Lacedæmon; *Merope* married *Sisyphus*, who was punished in hades by Pluto "to roll to the top a high hill a huge stone, which had no sooner reached the top than it rolled back with impetuosity, and then the task was repeated continually," an illustration of eternal punishment.

The Pleiades consist of one star (Alcyone) of the third magnitude, three of the fifth, and two of the sixth, and several smaller ones. It requires a strong eye to discern more than six stars in the group. Several ancient authors mention seven, and the ancients had several account to give of "the lost Pleiad." One account makes Electra to

have been the lost seventh star, that she withdrew her light in sorrow at the fall of Ilium and the misfortunes of her descendants, she having been the mother of Dardanus the founder of Troy. Another account says that "the lost Pleiad" moved away from that cluster to the constellation *Ursa Major* and became the third star in the tail of the "Great Bear," where it received the name of "the Fox." The Romans call the Pleiades *Vergiliæ* from their rising in the spring.

According to Ovid (*Fast.* v, 83,) Pleione had twelve daughters by Atlas, seven of whom gave their names to the Pleiades and the other five to the Hades, the group of stars in the head of Taurus, formed like a letter V. Their names are Ambrosia, Eudora, Coronis, Phaola, and Polyxo.

THE ROSICRUCIANS. (Vol. IV, p. 395.) What is the difference, if any, between the principles and objects of the Rosicrucians, and the Princes of Rose Croix,—the 18th Degree of Ancient and Accepted Scottish Rite? G. S. CLARK.

The Rosicrucians do not derive their name like Rose Croix Masons from the Rose and the Cross, as they have nothing to do with the Rose. The Rosicrucians, it is claimed by many writers, received their name from the Latin *ros*, dew, and *crux*, cross, as a hieroglyphic of light which Mosheim explains that of all natural bodies, dew was esteemed the most powerful solvent of gold, and the cross in chemical language, is equivalent to light, because the figure of a cross (+) exhibits at the same time three letters, of which the word LVX (LUX) or *light* is compounded. The symbol of the Rosicrucians was a single rose upon a passion cross (+), while the symbol of a Rose Croix Mason is four roses surrounding a St. Andrew's cross (×). The two systems have often been confounded by persons who are in possession of only one system; but they are two separate and distinct grades with separate objects in view. However, there is much controversy on the origin of both.

THE ARGONAUTS. (Vol. IV, pp. 395, 402.) Who were the fifty-four argonauts? MILTON E. BOND.

The story of the argonauts relates to arcane or initiatory rites. Each of the heroes is connected with a local tradition and with the worship of a people or state. This mythos blends them into one dramatic poem, and thus shows them to belong to a common religion,

common alike to the states of Greece and the countries of middle and western Asia. The dragon of Kolchis, the hydra of Lernê, the lion of Nemaia, the minotaur of Krete and Phrygia, and the demon Cacus of Aventine, were of one genus and family. In the argonautic group, the rites of Zagreus, the Kabeiri, the Asklepiads, and others, were collected. I suppose that the poem of Apollonius Rhodios gives the names of those who are said to have participated in the "Expedition." A copy of the poem is in the New York State Library, and doubtless the worthy librarian, Mr. H. A. Homes, if requested, would cheerfully furnish them. A. WILDER, M. D.

THE NAMES, WILLIAMS AND SAWYER. (Vol. IV, p. 394.) Required the origin, nationality, and meaning of the name Williams. What is it from in French? Also the name Sawyer? J. W.

Williams is a Welch name of the category of Jones, Davis, etc. The name was originally *of Guyllym*, but latter usage placed the *s* at the end, as "ym" is used by the Scandinavian people. I doubt its origin from the French *Guillaume*. I know nothing in regard to the name *Sawyer*. It appears among the early surnames in Massachusetts, and dispite its apparent English form, I suspect it to be French, the name of some Huguenot emigrant—*Sayer* or *Saukem*. A. W.

NAMES of SEA-FAREING MEN. (Vol. IV, p. 395.) Give the real difference, if any, between the meaning of sailors, seamen, marines, mariners, and old tars. CHAS. H. BURNETT.

A sailor is the name usually applied to a sea-fareing man who ships before the mast and performs the menial duties on shipboard.

The seamen properly speaking are men who are capable of performing all duties in the management of a vessel at sea. Such men are called able seamen; and they are expected to be thoroughly acquainted with everything pertaining to the duties required of practical seamanship, but are not necessarily required to understand navigation theoretically; while men of less experience are called ordinary seamen. An ordinary seaman is required to know how to hand, reef and steer, and also "box the compass."

A marine is a soldier in uniform as such, and enlisted as such, and is never employed at sea only on vessels of war in the naval service to perform duty. In action they are employed as sharp-shooters, usually being stationed in the fore and main tops as the best position

to perform the greatest execution. When on shore they always drill and act as infantry, but at sea are sometimes assigned positions with heavy ordnance or as pikemen.

A mariner is a man who is employed in sea-fareing life either as an officer, navigator, or common sailor.

Old tar is a nautical phrase applied to an old sailor of large experience, the same as as old salt, old shell back, etc.

P. M. C., Manchester, N. H.

BAYNE'S LAW. (Vol. VI, p. 412.) What is the law of the planets called "Bayne's Law" ? BELGRADE.

This law is an extension of what is known as "Bode's Law" of planetary distances. The presence of such a planet as Jupiter, just where it is, seems to afford ground for the belief that our astronomers have not yet reached the limit of the solar system. Jupiter seems to be a sort of subsidiary sun to the limit of the as yet undescried region.

If Bode's Law be critically examined there seems to be a further developement of a law that it can be made to answer, and the conclusion reached by Dr. Bayne is that it is incomplete without further addition. When the extension is made, according to the new law of extension, it is claimed to be more complete. Let us illustrate this.

Bode's Law (N. AND Q. Vol. II, p. 330), is expressed as follows:

0,	3,	6,	12,	24,	48,	96,	192,	384.
4,	4,	4,	4,	4,	4,	4,	4,	4.
4,	7,	10,	16,	28,	52,	100,	196.	388.

This last result is obtained by adding 4 to each of the terms of the geometrical series. The singular result is presented that the geometrical relation as to distance is preserved up to the *eighth*, or octave, when it suddenly changes; the real distances of the planets being as follows, as given in Brocklesby's "Elements of Astronomy," p. 196:

Mercury,	3.6
Venus,	6.8
Earth,	9.5
Mars,	14.5
Asteroids,	27.5
Jupiter,	49.5
Saturn,	90.9
Uranus,	182.8
Neptune,	286.2

Instead of doubling on 192, it adds only 96, for Neptune, 288.

Following up this clew, Dr. Bayne adds 48 to 288 to obtain 336; 24 to 336; 12 to 360; 6 to 372; 3 to 378, which completes his law.

Dr. Bayne predicts that when any more planets are discovered beyond the orbits of Neptune, they will accord with the distances as represented by the extension of the figures of "Bode's Law." These figures represent "Bayne's Law," as follows :

0, 3, 6, 12, 24, 48, 96, 192, 288, 336, 360, 372, 378, 384.

4, 7, 10, 16, 28, 52, 100, 196, 292, 340, 364, 376, 382, 387.

3, 6, 12, 24, 48, 96, 96, 48, 24, 12, 6, 3.

Time only will tell whether any ultra-Neptunian planets exists, and if the "Bode-Bayne Law" will be verified.

DID THE SUN EVER RISE IN THE WEST? (Vol. IV, p. 395) Did the sun ever rise in the West and set in the East as some claim, and is there any work on the subject? WALDO.

The work entitled "New Astronomy," by P. E. Trastour, M. D., New Orleans, 1875, page, 44, says :

"The very moment in which the sun retrogrades to westward, beyond 0 of Libra, its rays will act immediately upon our globe in a contrary direction. The movement of the earth will be slackened, and decrease progressively in order to cease afterwards, without any disorder, by virtue of what the movements of our planet, are common to all the object which are on its surface. We can compare the discontinuance of its movement to that of a steamer which slackens more and more before ceasing to move.

Man will witness a celestial phenomenon very curious. When the earth will have stopped, the sun will be seen motionless and fixed in the same points of the heavens, and after that stationary state of some interval of time, just as the earth will resume little by little a contrary movement of rotation, they will see the sun moving again, but rising on the horizon instead of going down. The sun, the planets, the moon, and the stars will rise in the West, and will set in the East.

The day, in which that phenomena will take place, will be the longgest of the period. There will be in that day two consecutive noons in the countries the meridians of which, the sun will have passed, and two consecutive midnights at the antipodes."

MALFATTI'S PROBLEM. (Vol. IV, p. 272.) The remarks on Malfatti's problem as printed in your magizine for April, I have observed, since their publication, need modifying somewhat. Though Prof. E. B. Seitz published his solution of it in four different magazines to my knowledge, he never intimated but what he was the discoverer of the beautiful formulæ elicited therefrom. I have no doubt but that he was, though some one else had arrived at exactly his results before him. It seems that these same formulæ were printed in Hymer's "Trigonometry," an English work published in 1847. As Prof. Seitz was born in 1846, he must have been too young to have elaborated these formulæ as number one. At that time he was probably engaged on the problem of *kinetic energy*, or *living force*, stored in nature's maternal fount.

In the year 1873, or 1874, Artemas Martin, LL.D., proposed in the *Educational Times* of London, the following problem :

"Find rational triangles whose sides, the radius of the inscribed circles, and the radii of Malfatti's circles, shall all be rational numbers."

On page 70 and 71, of Vol XXII, of the "Times Reprint," two solutions were published; one by Mr. Martin and the other by Asher B. Evans, of Lockport, N. Y. Mr. Martin found the sides to be 231, 250, and 289; and the radii of Malfatti's circles $14\frac{1}{4}$, $46\frac{14}{15}$, $49\frac{1}{11}$. These mixed numbers may be reduced to integers by multiplying them and the sides alike by the least common denominator of the fractions. Prof. Evans found sides, 500, 616, and 676; and radii of Malfatti's circles, $33\frac{1}{3}$, $94\frac{1}{2}$, and $103\frac{5}{7}$; these may be reduced to integers as previously stated.

B. F. BURLESON, Oneida Castle, N. Y.

"TO SHOW THE WHITE FEATHER." (Vol. IV, p. 295.) Why is this expression used to show cowardice? D. M. DRURY.

Cadet John G. Berry, U. S. ship Juniata, writing from Port Stanley, Falkland Islands, says :

"Until then I did never realize what a wild goose chase means. Geese have a preference for flying to windward, and you always find yourself to leeward of every flock of geese you see; so you have to make a detour of half a mile to get the weather guage on them. Then you creep down until you get almost in gunshot of them; when the nearest one shows the white feather, spreads his wings, runs along the ground a few steps, and then rising, flies directly away from you with all the others at his back. In unfolding his wings the goose shows a

row of white feathers, and since that expresses his intention to vamoose, I suppose this peculiarty gives rise to the expression, 'showing the white feather.'"

STEPHEN BERRY, Portland, Me.

JETHRO'S SEVEN NAMES. (Vol. IV. p. 347.) S.-Baring Gould, in his book, "Legends of the Patriarchs and Prophets," page 272, says that Jethro had seven names. What were they? READER.

McClintock & Strong's "Cyclopædia," Art. *Jethro* says his name in Hebrew is Yithro ("excellence" or "gain"); is often written Jether ("abundance"); the Septuagint version has it Iothor ("priest or prince." Several writers Reuel (Ex. II, 18), the same as Raguel (Num. X, 29); Josephus (Aut. II, 12, 1), remarks that Raguel "had Jothor for a surname." The form Jethro is abbreviated from Jethron. The Midrash says he had seven names (another verson says eight):

1. Jethro, because he heaped up good deeds.
2. Cheber, because he was a friend of the Lord.
3. Chobeb, because he was beloved by the Lord.
4. Reuel, because he was a companion to the Lord.
5. Petuel, because he freed himself from idolatry.
6. Jether, because he had an abundance.
7. Iother, because of his excellence.

The Arabians called him Shoaib, and have a variety of traditions concerning him. Mohammed termed him "The preacher of the prophets," because he instructed Moses.

ELDER TRIPTOLEMUS TUB. (Vol. III, p. 76.) Can any reader give me information of a book written by "Elder Triptolemus Tub?"

J. J. J.

The title of the book asked for is "Adventures of Elder Triptolemus Tub, comprising important and startling disclosures concerning Hell; its magnitude, morals, employments, climate, etc., all very satisfactorily authenticated. To which is added the Old Man of the Hill-side." 16mo., pp. 197, Boston, 1854. Elder Tub was a Virginian, exactly five feet high, and his diameter, when lying on his back, was two and one-half feet. He says, "Nature made *two* Triptolemus Tubs of the same length, breadth, and thickness." His book is full of satire on the prevailing religions of the world. His motto is, "Honesty, first last, and midst." He gives the reader permission "to believe all that may strike him as true, and to reject the remainder."

"FIFTH MONARCHY MEN." Who are the persons known by the term *Fifth Monarchy Men?* ARTHUR HILL.

A universal monarchy, which, in the belief of a strange religions sect in England, in the time of the Civil War and the Protectorate, was to succeed the fall of the Roman Empire, the fourth of the four great monarchies of Antichrist marked out by the prophet Daniel. This monarchy, it was believed, was to be given into the hand of the saints of the Most High; and, under it, all the forms of violence, and suffering hitherto attendant upon the governments of this world were to cease. In other words it was to be the kingdom of Christ on earth. But it was to be set up with the sword, and the usual worldly expedients were to be employed for the purpose of securing partisans. It is said that they actually proceed to elect Jesus Christ king at London. In politics, the fifth monarchy men were republicans of the extremest views, and they conspired to murder the Protector and revolutionize the government. Cromwell dispersed them in 1653.

SUFISM. What are the new principles or doctrines more recently being introduced called *Sufism?* ARUHUR HILL.

Sufism is the doctrines of a mystical sect having their head-quarters in Persia. They are very strong in numbers. The name is derived from *Sophia* (wisdom), and they call themselves *Philosaufs.* They claim to possess the secret doctrines of Mohammed. There are four stages, or degrees, to pass through :

1. Preliminary—the candidate being enjoined to observe the ordinary rites and ceremonies of his religion, the interior meaning of which is unknown to the multitude.

2. Spirtual—in which a philosophical meaning is given to religion.

3. Wisdom—when the initiate is supposed to have attained supernatural knowledge, and to be nearly equal to the angels.

4. Truth—implying complete union with the Deity.

In each stage there are secrets and mysteries which it is considered a crime to reveal. There are many points where the Order of Ishmael and the disciples of Sufism are almost identical; indeed, many members of the former Order belong to the Philosaufs, and are also members of the Masonic Brotherhood. C. W. King, in his admirable work on "The Gnostics and Their Remains," says, page 185 :

"Inasmuch as these *Sufi* were composed exclusively of the learned among the Persians and Syrians, and learning at that time meant lit-

tle more than a proficiency in medicine and astrology, the two points that brought the Eastern sages into amicable contact with their barbarous invaders from the West, it is easy to see how the latter may have imbibed the secret doctrines simultaneously with the science of those who were their instructors of all matters pertaining to science and art. The Sufi doctrine involved the grand idea of one universal creed which could be secretly held under any profession of an outward faith ; and in fact took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters."

THE TRIADS. (Vol. III, p. 102.) The triads are mentioned in the last volume of your magazine. I am led to ask if other series of triads were common in the ancient religions ? J. P. SHIELDS.

There are a large number of triads in the ancient writings connected with the religious systems. The following are some of those mysterious co-existences of three deties which will be found interesting in unravelling ancient religions, symbolisms, mythological systems, and astrology :

1. Egypt—Osiris, Isis, and Horus.
2. Orphic Mysteries—Phanes, Uranus, and Chronus.
3. Zoroasterianism—Ormuzd, Mithras, and Ahriman.
4. Hindu—Brahma, Vishnu, and Siva.
5. Cab ric Mysteries—Axieros, Axiokersos, and Axiokersa.
6. Phœnicia—Ashtaroth, Milcom, and Chemosh.
7. Tyre—Belus, Venus, and Tammuz.
8. Greece—Zeus, Poseidon, and Hades.
9. Rome—Jupiter, Neptune, and Pluto.
10. Eleusis—Iacchus, Persephone, and Demeter.
11. Platonic Mysteries—Tagathon, Nous, and Psyche.
12. Celtic—Hu, Ceridwen, and Creiwy.
13. Teutonic—Fenris, Midgard, and Hela.
14. Gothic—Woden, Frigga, and Thor.
15. Scandinavia—Odin, Vile, and Ve.
16. Mexico—Vitzliputzli, Tlaloc, and Tezcatlipoca.

DERIVATION OF THE NAME "BENGOUGH." Can any reader of NOTES AND QUERIES help me to the *derivation* of my name ? I am a spelling reformer, and fonetic jurnals urge that I should spel the name Bengof. This I decline to do till I know more certainly that *gof* would indicate correctly the pronunciation of the last syllable. Are not all the letters needed,—that is, is not the sound the Scotch guttural, and are not therefore all the letters of *ough* required to re cord the awkard sound ? Is the origin of the name Scotch, Welch or Irish ? THOS. BENGOUGH, Toronto, Canada.

EARLY PORTRAITS OF CHRIST. Years ago the writer saw a picture with this inscription: "The only true likeness of our Saviour, taken fram one carved on an emerald, by command of Tiberius Cæsar, and given from the treasury of Constantinople by the emperor of the Turks to Pope Innocent VIII, for the redemption of his brother, taken captive by the Christians." Further search discovered the same picture associated with different incidents, and led to the study of the pictorial conceptions of our Lord to sacred art.

In the time of Christ superstition had suppressed all pictorial Jewish art even in portraiture, and, though skillful and ingenious in all else, no Jew dared to paint a portrait, and no strict one would even allow his own to be painted, for fear of a violation of the second commandment. Portraiture was therefore almost exclusively in heathen hands, and, consummate as was Greek art in painting the faces and forms of men, it had small scope in that little Syrian province of the Roman world, where a painter was an outcast. The first pictures of Christ were probably the work of his own disciples, and gradually, as those who loved Him desired to see His face with the eye of sense, the less scrupulous gnostic, with their ruder form of Greek art, repeated again and again some prototype well-known to them, but unknown to us.

Very early in Christian history—as early, indeed, as we have any history outside of the gospels— there was some well-known ideal, and many copies, though varying among themselves, distributed among the Oriental churches, in Asia and Africa, not always the same in every detail, but so uniform in general, that they were distinguished at sight. The earliest known historical mention of such works, though only incidental, is made by Tertullian (born A. D. 160), who criticises a picture of Jesus as "incorrect," and "wanting in resemblance." This implies that there was a correct type, which a true picture should resemble. Nothing better illustrates the number and antiquity of such pictures than the fact that the earliest ecclesiastical historian Eusebius, in 343, speaks of them as very plenty and some of them already very ancient, and associated with traditions of miraculous origin. Augustine, in the next century, speaks of "a variety of numberless pictures," and alludes to some of them as ancient.

THE COTTLE CHURCH. For more than forty-eight years printed papers have been sent about in the name of Elizabeth Cottle. It is not so remarkable that such paper should be concocted as that they should circulate for such a length of time without public attention. One hundred and eight years ago, Mrs. Cottle might have outrivalled Lieut. Brother, or Joanna Southcott. Long hence, when the now current volumns of our journals are well-ransacked works of reference, those who look into them will be glad to see this feature of our time: I therefore make a few extracts, faithfully copied as to type. The Italic is from the New Testament; the Roman is the requisite interpretation;—

Robert Cottle "*was numbered* (5195) *with the transgressors*" at the back of the Church in Northwood Cemetery, May 12, 1858—Isa LIII. 12. The Rev. J. G. Collinson, Minister of St. James's Church, Clapham, the then district church, before All Saints was built, read the funeral service *over the Sepulchre wherein never before man was laid.*

Hewn on the stone, "at the mouth of the Sepulchre," is his name,—Robert Cottle, born at Bristol, June 2, 1774; died at Kirkstall Lodge, Clapham Park, May 6, 1858. *And that day* (May 12, 1858,) *was the preparation* (day and year for "the PREPARED place for you")—Cottleites—by the widowed mother of the Father's house, at Kirkstall Lodge—John XIV, 2, 3. *And the Sabbath* (Christmas Day, Dec. 25, 1859) *drew on* (for the resurrection of the Christian body on "the third [Protestant Sun] day"—1 Cor. XV, 35). *Why seek ye the living* (God of the New Jerusalem—Heb. XII, 22; Rev. III, 12) *among the dead* (men): *he* (the God of Jesus) *is not here* (in the grave), *but is risen* (in the person of the Holy Ghost, from the supper of "the dead in the second death" of Paganism). *Remember how he spake unto you* (in the church of the Rev. George Clayton, April 14, 1839). *I will not drink henceforth* (at this last Cottle supper) *of the fruit of this* (Trinity) *vine, until that day* (Christmas Day, 1887), *when I* (Elizabeth Cottle) *drink it new with you* (Cottleites) *in my Father's Kingdom*—John XV. *If this* (Trinitarian) *cup may not pass away from me* (Elizabeth Cottle, April 14, 1839), *except I drink it* ("new with you Cottleites, in my Father's Kingdom"), *thy will be done*—Matt. XXVI. 29, 42, 64. "Our Father which art (God) in Heaven," *hallowed be thy name, thy* (Cottle) *kingdom Come, thy will be done in earth, as it is* (done) *in* (the new) *Heaven* (and new earth of the new name Cottle—Rev. XXI, 1; III, 12).

"MAIDEN." Here is a sentence of thirty-two words, which some ingenious child has constructed with just the letters found in Maiden: "Ida, a maiden, a mean man named Ned Dean, and Media, a mad dame, made me mend a die and dime, and mind a mine in a dim den in Maine."

New Books, Pamphlets, etc., Received.

TALKS FOR THE TIMES. By Rev. Joseph Wild, pastor of Bond-St. Congregational Church, Toronto, Canada. 12mo. pp. 345 cloth. This is a discussion of some present scientific, theological, and political questions of modern times; interesting to all who are inquring as to coming events. Subjects of discussion are The Lost Tribes, The Rainbow, Liberalism, Miracles of Antichrist, How to get Rich, Transit of Venus, Graft without a Stock, Return of the Jews, "144," etc.

NATURAL LAW IN THE BUSINESS WORLD. By Henry Wood. Lee & Shepard, publishers, Boston, Mass. 12mo. pp. 222. An inquiry into the laws which seem to govern the fluctuations of business and control the complex movements and relations of modern industry. Exposes many fallacies of the reformers of various modern movements.

THE NEW CHRISTIANITY. An appeal to the Clergy and to all men in behalf of its life of Charity, pertaining to diseases, their origin and cure; the use of intoxicants as beverages and for sacramental purposes; the use of tobacco and opium; the pernicious and distructive habit of women, and the abuse of children; and the prevailing cruel treatment of girls and young women. By John Ellis, M. D. New York. 12mo. pp. 111. "The first [essential] of charity is to look to the Lord, and shun evils because they are sins; which is done by repentance. The second [essential] of charity is to do good [works] because they are uses."—SWEDENBORG.

SEVEN DOZEN GEMS. Compiled by John P. Thorndike, Manchester, N. H. 12mo. cloth. The book is a gem of gems, containing nearly a hundred of sparking poems culled from the rich fields of poesy. We never grow weary of "Building upon the Sand," "Cato on Immortality," "Cleopartra Dying," "How wonderful is Man," Morituri Salutamus," "Nearer to Thee," "Thanatopsis," "The Little Grave," "The Spirit of Nature," "Twice Born," and many other of like spirit and sentiment.

CAPTAIN GLAZIER AND HIS LAKE. An inquiry into the history and progress of exploration at the head-waters of the Mississippi since the discovery of Lake Itaska. By Henry D. Harrower. Ivison, Blakeman & Co,, New York. 8vo. pp. 58.

TRUE MANHOOD. A sermon delivered at North Troy, Vt., the first Sunday in Lent, February 27th, 1887. By Rev. Joseph Hooper, Pastor of St. Augustine's Church, with other memorials of Col. O. N. Elkins. Newport, Vt 8vo. pp. 53. From J. M. Currier, M. D.

THE TRUE DOCTRINE OF ORBITS. An original treatise on Central Forces. By H. G. Rush, of New Danville, Penn. 8vo. pp. 133.

"I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself with now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

The author of this book says that the creation of this book is owing to a chain of those fortuitous circumstances to which science and art are indebted for so many of their treasures. In the face of prejudices the author has vividly pictured to himself the ridicule which will be his portion if he fails to establish his propositions. He is confident, however, that the correctness of his conclusions will be admitted. He says that an original investigation of the "Problem of Lights," conducted some seventeen years previous to the publication of his "True Doctrine," resulted in a series of conclusions which has suggested this work. His demonstrations are illustrated with diagrams and he invites a close observation of the mathematical results.

We have not had time as yet to follow through the demonstrations of the author's propositions and cannot at this writing give our judgment of his conclusions, but shall exame his theory farther as it deserves. All new doctrines shold be examined and all newly discovered truths regonized. The author will send the book for 50 cents, and will no doubt be glad to receive any criticisms. The book should be examined thoroughly by professional men.

THE LADY OF DARDALE, and other Poems. By Horace Eaton Walker. Manchester, N. H., Browne & Rowe, publishers. 8vo. pp. 608. cloth. Portrait of author. Dedicated to America with a poem of fourteen stanzas. The author, born in Claremont, N. H., Aug. 9, 1852, was Burns-like destined to a poetic existence in the then coming years. The published volume of "Lady's Cabinet of Polite Literature," 1808, was the star-book of his inspiration, and he commenced his poetic strains early in life. But only in 1886 did he collect the poem, and they are here brought out in a handsome octavo volume for his admirers and for preservation. The book contains 268 poems, illustrated with 23 cuts and portraits. The leading poem covers 123 pages and holds the reader to the end. The entire volume has the true poetic inspiration and will take its place in future among the far-famed volumes of gems of this and other countries.

THE TEMPLE REBUILT. By "Vincit, qui se vincit," a Rosicrucian at the Metropolitan College, London, Eng. An address of 34 pages of grand thoughts on great subjects relating to-soul-truths. Every student of mystic lore should read it. From the author.

THE ORBIS PICTUS. By John Amos Comenius. This book is, indeed, the first children's pircure book. A new edition of 500 copies, on large paper, price $3.00, is now being published by C. W. Bardeen, Syracuse, N. Y. 8vo. Early orders are solicited. The cuts are unusually clear copies of the copper-plates of the first edition of 1658, from which is also taken the Latin text. The text for the English translation is from the English edition of 1727. If this enterprise proves a success to the publisher, he will bring out also an edition of the " Vestibulum " and " Janua," by the same author.

ON THE METHODS OF OBSERVING VARIABLE STARS. By S. Chandler, Jr. 12mo. As an easy mode of communicating such suggestions, now frequently asked for, this pamphlet, which was originally prepared for the *Science Observer*, nearly ten years ago, is now reprinted. From Prof. B. A. Gould, editor and proprietor of the *Astronomical Journal*, Cambridge, Mass. (For terms, see cover).

CARPENTER'S JUVENILE JINGLES. By William Carpenter, author of " One hundred Proofs that the Earth is not a Globe." Part I, The " Old Organ Grinder." 8vo. pp. 16. 1223 Chew St., Baltimore, Md.

THE WESTERN ANTIQUARY. Note Book of Devon, Cornwall, and Somerset. Containing original articles, Notes, Queries, and Replies. Illustrated. Edited by W. H. K. Wright, F. R. Hist. Soc., F. S. Sc., Borough Librarian, Plymouth, England. Monthly; quarto. Annual subscription, seven shillings; superior edition, ten shillings; postage, one shilling extra. Specimen numbers sent to subscribers who desire to make the journal known to their friends, or to any address. Volumes IV, V, VI, and VII (Parts 1, 2, 3, 4, & 5), received from the editor.

CARPENTER'S " FOLLY." A magazine of fact. Monthly. Fifty cents a year. Motto—"Prove all things, and hold fast that which is good." Devoted to the theory that the earth is flat. William Carpenter, editor and publisher, 1223 Chew St., Baltimore, Md.

THE ARYA MAGAZINE. Devoted to Arya philosophy, art, science, literature, religion and Yoga Vidya, embracing the views and opinions of the Aryans on social, religious, and scientific subjects. Edited by R. C. Bary. Aanual subscriptions, Rs. 2–8–0; Foreign, 5 shillings; Single copies in India, As. 4. Address R. C. Bary, Said Mitha Bazar, Lahore, Punjab, India. Americans can address Thomas M. Johnson, Oscęola, St. Clair Co., Missouri.

THE BUDGET. Devoted to mental and moral culture, and the entertainment of its readers. Monthly; quarto. Terms, $1.25 a year. Address BUDGET, Box, 382, Marysville, Cal.

SEVENTY LESSONS IN SPELLING. A complete collection of difficult common words, with definitions and pronunciations; also, an appendix containing rules for the use of capital letters, and a list of abbreviations. Arranged for the use of Business Colleges, Academies, High Schools, &c. 12mo. pp. 132. Supplied by William Heron, Jr., Principal of the Business College, Manchester, N. H.

EXERCISES IN ENGLISH SYNTAX. By A. G. Bugbee. (School Bulletin Publications.) C. W. Bardeen, publisher, Syracuse, N. Y. A work of great assistance in the Regents' Preparatory grade. Give a pupil a few weeks of thorough review in analysis and then begin th e Exercises. A Key will follow this work in due time.

SPIRITUAL HEALING FORMULA AND TEXT-BOOK. By A. J. Swarts, Chicago, Ill. A surcinct and logical statement, also a strong argument in proof of the claim that "All is Spirit." The words for silent treatment and the other particulars for Christian spiritual healing are clearly stated. 8vo. pp. 54. limp.

THE PHYSICAL NATURE OF THE EARTH. A new philosophy of Light. An entire new theory and explanation concerning the origin and nature of sunlight, and light in general, and its physiological effects in nature. By Christ. B. Sanders, A. M., M. D., Houston, Tex.

THE PLATONIST. A Exponent of Philosophic Truth. Esoteric Christianity is identical with True Philosophy. "Platonism is immortal because its principles are immortal in the Human Intellect and Heart." This monthly octavo magazine is now in its third volume, and is edited by Thomas M. Johnson, Osceola, St. Clair County, Missouri. Terms, $2.00 a year, in advance.

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